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A

GRAMMAR

OF THE

GREEK LANGUAGE.

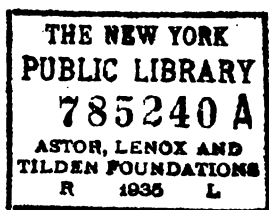
BY
BENJAMIN FRANKLIN FISK.

Σὺν μερίῳ τὰ καλὰ γίγνεται πόσις. EURIP.

Nec minore curâ Græca studia secutus est, amorem præstantiamque linguae
occasione omni professus. SUTTON.

BOSTON:
HILLIARD, GRAY, LITTLE, AND WILKINS.

MDCCCXXX.



DISTRICT OF MASSACHUSETTS, TO WIT :

DISTRICT CLERK'S OFFICE.

Be it remembered, that on the eighteenth day of June, A. D. 1830, and in the fifty-fourth year of the Independence of the United States of America, Benjamin Franklin Fisk, of the said district, has deposited in this office the title of a book, the right whereof he claims as author, in the words following, *to wit* :—

“ A Grammar of the Greek Language. By Benjamin Franklin Fisk.

Σὺν μυρίαις τὰ καλὰ γίγνεται πόνοις. ΕΥΡΙΠ.

Nec minore curâ Græca studia secutus est, amorem præstantiamque linguae occasione omni professus. SUTTON.”

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PREFACE.

PERHAPS no elementary work has so long and so justly been the subject of complaint, as the grammars employed for the purpose of introducing beginners into a knowledge of the Greek language. Those most esteemed for copiousness and methodical arrangement, fail either by the omission of much important matter, or by the incommodious disposition and defective exemplification of what they contain.

With the hope of remedying these faults the following work was undertaken, the extreme difficulty of which the compiler was by no means aware of; but he soon discovered that, without a familiar acquaintance with the principal writers of the Greek language, and whatever has been published to elucidate them, no one could be qualified to compose a full, clear, and accurate system of its grammar, wherein the rules and observations should be properly exemplified, and their respective importance attached to them; and accordingly, with a labor to be appreciated by those only who are conversant with such studies (to say nothing of extraneous impediments of no ordinary character), he collected and perused every work which seemed likely to afford any thing of service to his undertaking.

In particular he read over all the more popular Greek authors, most of them many times, especially those from Homer to Demosthenes, as also their different commentators, besides having constant recourse to the invaluable lexicons and indexes of single authors by Damm, Seberus, Schweighaeuser, Sturze, Schleusner, Sanxay, Beck, Reiske, and others. He also availed himself of the labors of

Vigerus, Hoogeveen, Bos, Fischer, Matthiæ, Buttmann, and the other grammarians before the public, with the principal general lexicons, from the smallest up to the voluminous one of Stephanus. In perusing these works, all of which were constantly before him, he copied whatever might be of use in any part of the grammar, and thus accumulated a mass of materials, from which he was enabled to deduce the general principles of the language, with the particular observations and exceptions, and to illustrate them by a selection from a large number of the most pertinent examples that are to be found in all the Greek writers. And here he would observe, without further acknowledgment, that he has borrowed from other grammarians whatever answered his purpose, retaining their language wherever greater clearness would not be produced by an alteration of it.

The parts preceding the Syntax required less attention than most of the others; nevertheless much pains have been bestowed on these, and it is hoped that many deficiencies have been supplied, and that the whole has been considerably simplified. The modern division of nouns into three declensions was adopted, because it appeared most convenient, and had in its favor the suffrages of nearly all the later grammarians; but as the ancient division is preferred by many, and as a knowledge of it is necessary in perusing those writings in which it is exclusively referred to, this also is subjoined in a smaller character. It was discovered that when baryton verbs are divided into four conjugations, the rules concerning them are far less complex than when they are reduced to one. The tenses universally called the *perfect* and *pluperfect middle*, until they were lately transferred by the German grammarians to the active voice,

under the denomination of the *second perfect* and *second pluperfect*, are here retained in the middle voice ; because the advantage of a more philosophical classification, even if it be incontestably so, seemed not in this case a sufficient reason for disturbing the nomenclature so generally recognised by philologists, and for destroying the symmetry which has hitherto existed in the three voices. The List of Defective Verbs, with some slight modifications from Matthiæ, Busby, and others, was derived from Fischer, by whom unquestionable authorities are given for the use of the tenses here inserted.

But the chief cause of the complaints made by teachers and learners has always existed in the Syntax, and to present the Greek student with one as complete as possible, was, in all his researches, the great object of the compiler, in the attainment of which he flatters himself that he has not wholly failed. His design was, by its copiousness, to adapt it to the student at any stage of his studies, and accordingly here, as also elsewhere, the parts first to be learned are printed in the largest character, and those last of all in the smallest. The rules and observations, for the ease of the learner, are expressed as concisely as possible, and those which the Greek language has in common with the Latin, generally in the words of Adam's Latin Grammar ; but where they would still have been too long to be cited on every occasion, the inconvenience is obviated, either by comprising so much only in the principal part as is of most frequent use, and after the exemplification subjoining the remainder, or by dividing the rule into several parts, of which that only is to be taken which is immediately applicable. Moreover the use of difficult or abstract terms was studiously avoided, although in so doing

it was sometimes necessary to employ others hardly so precise or expressive.

The Prosody also, which next to the Syntax demanded most attention, is the result of much labor and reflection ; and, it is believed, is as full and satisfactory as the limits allowable to its relative importance will admit of its being made. The prosodists from whom it was drawn are Maltby, Leeds, and others of the highest authority, and from it may be ascertained, in almost every case, whether the doubtful vowel of any word be long by the usage of the poets. It is presented in the form which seemed most convenient for reference ; and that every proper facility might be afforded to the younger student, derivatives and compounds, particularly from less obvious primitives, are often given, for which the more advanced student may have little occasion.

Considerable pains likewise have been taken with the rules for the Accents ; and they will be found to comprise nearly all those delivered on this subject in much larger treatises by the earlier grammarians, but which later ones have been able, with scarcely any loss, greatly to condense, and which perhaps admit of little further simplification. As the omission of these marks involves many passages in needless obscurities, which often require the aid of adscititious light, where their presence alone would have rendered the sense perfectly clear and obvious, it is to be hoped that no Greek will hereafter be printed without them.

The Dialects it was thought advisable to take from the Gloucester Greek Grammar, in consequence of the great and unexpected difficulties experienced in the execution of the more important parts. They have been altered and corrected, however, in many places, and the accents inserted throughout.

The compiler cannot dismiss his performance, without returning his thanks to those gentlemen who so kindly aided him in procuring the books necessary to be consulted ; and he regrets that its appearance should convey so inadequate an idea of the labor bestowed upon it, particularly to the superficial or casual reader, that it would hardly protect him against the charge of ostentation, should he acknowledge in detail the obligations laid upon him. He must, however, be permitted to express his gratitude for the use he was allowed to make of the literary treasures of Harvard University, from the Librarian of which he experienced every kindness consistent with the duties of his important charge.

It has long been the opinion of the compiler, and one which he finds pretty generally to prevail among others, that a considerable portion of the time usually allotted to the study of Greek, might be employed to much greater advantage in the writing of exercises in this language : not such exercises, indeed, as have been drawn up for this purpose by Neilson and Huntingford, which, from the difficulties they present, fail altogether of the end they were designed for ; but such as, by the simplicity and pertinency of the examples to be written, by the gradual transition from the easiest rules of construction to those more difficult, and, above all, by their not presupposing a knowledge of what has not already been learned, shall render the progress of the student more rapid than any method hitherto devised. Such a volume he is endeavouring to prepare ; and, as most of the materials necessary had previously been collected, it is already in such a state of forwardness, that, should no unforeseen obstacle prevent, it will appear not long after the publication of this Grammar.

Waltham, Massachusetts, June, 1830.

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CORRECTIONS AND ADDITIONS.

Page.	Line.		
10,	21,	for νηφιληγείτης	read νηφιληγείτης
12,	4,	" καλλιῖρα	" καλλιῖρα
25,	19,	" καλλιῖρα	" καλλιῖρα
63,	6,	" διαιτώ,	" διαιτώ
64,	17,	" πολιμίζω	" πολιμίζω
102,	36,	generall	" generally
105,	30,	" δ' δ;	" ἡ δ' δ;
109,	28,	" διδόκηκα	" διδόκηκα
131,	11,	" αἰ	" αἰ
143,	11,	" I. In	" I, Eurip. In
146,	35,	after takes ἀπὸ,	dele or ἐκ
159,	31,	for ἰσιγράκειν	read ἰσιγράκει
189,	8,	" μιννοῖα	" μιννοῖα
192,	39,	" Μισαράδης	" Μισαράδης
212,	16,	Obs. 15. 16. 17.	" Obs. 16. 17. 18.
213,	22,	" ης	" ης
224,	1,	" τῷ	" τῷ
229,	30,	after &c.	add These often occur in Ionic writers.
230,	14,	" ἄστω	" and removal of the accent back,
			[as ἴγν, πόταμος.
231,	17,	for ὕδων,	read ὕδων, ³
"	40,	" ὁμνοῖν	" ὁμνοῖν

The following less important corrections consist either in rectifying or in supplying marks of breathing, accent, and quantity, the wrong ones not having been seasonably noticed, and most of the deficient ones having been broken off during the printing of the sheets.

Page.	Line.		Page.	Line.	
2,	32,	" Αἰδη	170,	20,	ἀν
9,	30,	τιμ-ων	191,	10,	φινεκιζω
11,	25,	ἰστίον	"	13,	Ἐρύα-
"	36,	ν-ίμ	"	16,	εμητῆρ
28,	3,	ᾶ	"	25,	εὔμαρις
29,	40,	κίρ-ᾶος	"	26,	καραβος
30,	33,	σσεατιά	"	30,	" Ἀμασις
31,	43,	δισμ-δς, -οι and -ά	"	31,	Πασσιφάη, Τηλεβσις
37,	4,	ἡσσαις	"	33,	διδυματόκος
41,	34,	εἶρεν	"	41,	Δις
59,	13,	σιτυφύιας	193,	2,	καμίνω
70,	19,	εἴην,	"	6,	ῥίτος
81,	12,	ἰχρυσ-ῖστον,	194,	26,	μυρίαις
84,	11,	χρυσ-ῶσθον	"	39,	ἰριεϋχης, σάμψυχοι, τρε-
94,	3,	ἰστᾶσθαι			χίω
95,	26,	ἦ	199,	30,	θνη-τούς
112,	28,	ἰαχον	201,	12,	ἰ-ῶρον
126,	9,	ισπίας	"	19,	Ζιύς
127,	24,	ἰγῶ	212,	28,	οὔμινον
129,	24,	χεῖ	224,	4,	ἔκαπίνης
132,	27,	ἰχου	"	31,	φαιῦρος
142,	37,	οὐδιμιᾶ	235,	37,	-η
143,	17,	ἰνοχίς	240,	38,	Ἀπίλλωνος ἐκάντοι
161,	6,	βοηθῆσαι			

GREEK GRAMMAR.

LETTERS.

THE Greek Language is written by means of twenty-four letters.

Figure.		Name.		Power.
A	α	ἄλφα	alpha	a
B	β 6	βῆτα	beta	b
Γ	γ 7	γάμμα	gamma	g
Δ	δ	δέλτα	delta	d
E	ε	ἐ ψιλὸν	epsilon	ē
Z	ζ	ζῆτα	zeta	z
H	η	ῆτα	eta	ē
Θ	θ 8	θῆτα	theta	th
I	ι	ιώτα	iota	i
K	κ	κάππα	kappa	k
Λ	λ	λάμβδα	lambda	l
M	μ	μῦ	mu	m
N	ν	νῦ	nu	n
Ξ	ξ	ξῖ	xi	x
O	ο	ὀ μικρὸν	omicron	ō
Π	π π	πῖ	pi	p
P	ρ	ῥῶ	rho	r
Σ	σ s	σῖγμα	sigma	s
T	τ 7	ταῦ	tau	t
Υ	υ	ὕ ψιλὸν	upsilon	u
Φ	φ	φῖ	phi	ph
X	χ	χῖ	chi	ch
Ψ	ψ	ψῖ	psi	ps
Ω	ω	ὦ μέγα	omega	ō

The different characters for the same sound are used indiscriminately, with the exception of *σ* and *ς*, of which the former is used only at the beginning and in the middle of words, and the latter only at the end. By some modern editors, however, *ς* is used at the end of syllables, when they form an entire word, with which another is compounded; as, *δυσεμνής, εἰςφίλω*. Also in a word where the last vowel is cut off, *σ* is retained before the apostrophe; as, *ἰνίησ' Ἀγαμίμωνα*.

Γ before γ, κ, ξ, χ, is pronounced like *ng* in *angle*; as, *ἄγγελοι, angelos*; *Ἀγχίσις, Anchisis*.

When Greek words are written in Latin, κ and υ are generally represented by *c* and *y*; as, *κύκνος, cycnus*. The Latin *v* is expressed in Greek by β or υ, and sometimes by υ alone; as, *Σελήσις, or Σερούσις, Servius*; *Σεινῆρος, Severus*.

The old Greek alphabet consisted of sixteen letters only, α β γ δ ε ζ η θ ι κ λ μ ν ο π ρ σ τ υ, which were sufficient to express all the sounds of the Greek language. The remaining eight were afterwards added, for the sake of convenience rather than from necessity.

The letters are divided into seven vowels and seventeen consonants.

The vowels are ε, ο, short; η, ω, long; and α, ι, υ, doubtful.

The doubtful vowels are long in some syllables, short in others, and either long or short in others.

The ancient Greeks used ε for η, and ο for ω or ου. as, ΔΕΜΕΤΡΟΣ for Δημητρός, ΘΕΟΝ for Θεόν, ΗΕΡΟΔΟ for Ἡρώδου.

There are twelve diphthongs; six proper, αι, αυ, ει, ευ, οι, ου. and six improper, αη, ηω, ηυ, ων, υι.

All diphthongs end with ι or υ. hence these vowels are called *subjunctive*, and the others *prepositive*.

The *iota subscript*, in the diphthongs αη, ηω, is not sounded, but serves only to indicate the derivation of the word. It was anciently written in the line, and in capital letters this is still practised; as, ΤΩΙ ΑΗΙΣΤΗΙ, τῷ ληιστῇ, τῷ Ἀιδῇ or ἄδῇ.

Αι is commonly represented in Latin by *æ*, as Φαῖδρος, *Phædrus*, sometimes by *ai*, as Μαία, *Maia*; ι by *i* long, as Νῆλος, *Nēlus*, sometimes by *e* long, as Μῆδεια, *Medēa*; ω by *æ*, as Βιωτία, *Bæotia*; and ου by *u* long, as Μῦσα, *Mūsa*.

The consonants are divided into *mutes*, *semivowels*, and *double consonants*.

The mutes are nine;

Three *smooth*, π, κ, τ.

Three *middle*, β, γ, δ.

Three *aspirate*, φ, χ, θ.

Each smooth mute has its corresponding middle and aspirate, into each of which it is frequently changed; thus, π has β for its middle, and ϕ for its aspirate.

When two mutes come together, the former must be of the same breathing with the latter; a smooth must stand before a smooth, a middle before a middle, and an aspirate before an aspirate; thus, $\tau\acute{\epsilon}\tau\upsilon\pi\tau\alpha\iota$, $\acute{\epsilon}\tau\acute{\upsilon}\phi\theta\eta\nu$, not $\tau\acute{\epsilon}\tau\upsilon\phi\tau\alpha\iota$, $\acute{\epsilon}\tau\acute{\upsilon}\pi\theta\eta\nu$ · except when the same aspirate would be doubled, and therefore, $\Sigma\alpha\phi\omega$, $\beta\acute{\alpha}\chi\eta\varsigma$, not $\Sigma\alpha\phi\omega$, $\beta\acute{\alpha}\chi\eta\varsigma$.

T, in the preposition $\kappa\alpha\tau\grave{\alpha}$, is often changed into π and κ before ϕ and χ , and into β , γ , δ , π , λ , μ , ν , ρ , before those letters respectively; as, $\kappa\alpha\tau\chi\acute{\upsilon}\sigma\tau\alpha\iota$ for $\kappa\alpha\tau\alpha\chi\acute{\upsilon}\sigma\tau\alpha\iota$, $\kappa\acute{\alpha}\tau\epsilon\tau\alpha\lambda\iota$ for $\kappa\alpha\tau\acute{\epsilon}\tau\alpha\lambda\iota$, $\kappa\alpha\lambda\lambda\iota\acute{\iota}\psi\omega$ for $\kappa\alpha\tau\alpha\lambda\iota\acute{\iota}\psi\omega$.

The semivowels are five, λ , μ , ν , ρ , σ , the four first of which are also called *liquids*.

ν is changed into γ before γ , κ , ξ , χ · into μ before δ , μ , π , ϕ , ψ · and into λ , ρ , and σ , before those letters respectively; as, $\acute{\epsilon}\gamma\gamma\rho\acute{\alpha}\phi\omega$ for $\acute{\epsilon}\nu\gamma\rho\acute{\alpha}\phi\omega$, $\acute{\epsilon}\mu\delta\acute{\alpha}\lambda\lambda\omega$ for $\acute{\epsilon}\nu\delta\acute{\alpha}\lambda\lambda\omega$, $\sigma\upsilon\lambda\lambda\acute{\epsilon}\gamma\omega$ for $\sigma\upsilon\nu\lambda\acute{\epsilon}\gamma\omega$.

The double consonants are three;

ζ for $\delta\sigma$ ·

ξ for $\kappa\sigma$, $\gamma\sigma$, $\chi\sigma$ ·

ψ for $\pi\sigma$, $\beta\sigma$, $\phi\sigma$.

These double letters are universally used instead of their corresponding simple ones; as, $\lambda\epsilon\iota\psi\omega$ for $\lambda\epsilon\iota\pi\sigma\omega$, from $\lambda\epsilon\iota\pi\omega$ · $\lambda\acute{\epsilon}\xi\omega$ for $\lambda\acute{\epsilon}\gamma\sigma\omega$, from $\lambda\acute{\epsilon}\gamma\omega$ · except where the two simple letters belong to two different parts of a compound; as, $\acute{\epsilon}\kappa\sigma\epsilon\acute{\upsilon}\omega$, not $\acute{\epsilon}\xi\epsilon\acute{\upsilon}\omega$.

BREATHINGS.

There are two breathings, the *smooth* or *soft* ('), and the *rough* or *aspirate* ('), one of which is placed over every vowel or diphthong beginning a word.

The aspirate breathing has the force of the English *h* aspirate; as, $\iota\sigma\tau\omicron\rho\iota\alpha$, *historia*; " $\omicron\mu\eta\rho\omicron\varsigma$, *Homer* · The smooth is

used where, in modern languages, we begin with a vowel; as, *ἐγὼ, ego; ὦμος, omos.*

In diphthongs the breathing is placed over the second vowel; as, *Εὐριπίδης, οἶος* except when it is silent; as, *Ἀιδης, ἄδης.*

r and *ρ* at the beginning of a word have always the aspirate; as, *ῥῥωρ, ῥήτωρ.* When *ρ* is doubled, the former has the smooth, and the latter the aspirate; as *Πύρρος.*

The ancient mark for the aspirate was H, as in Latin; thus, HEKATON, was written for *ἑκατόν*. This was afterwards divided, and -I used as the soft, and F as the aspirate. These were next altered to *ʒ* and *ʔ*, and finally rounded into their present form, ' and '.

The Æolians, who avoided the aspirate, used another sound, similar to a *v* or a *w*, to prevent the hiatus occasioned by the meeting of vowels in different syllables: this was called the *digamma*, because its figure resembled two gammas, one above the other, thus, F or f. Thus *ῥισία* for *ῥισία*, *ῶφιν* for *ῶφιν*, *ρεῦρο ῥίδον* for *ρεῦρο ῥίδον*. Hence the Latin *vespera, ovum, video, &c.*

ACCENTS.

There are three accents, the *acute* ('), the *grave* (`), and the *circumflex* (~).

The acute stands over one of the three last syllables of a word; the grave, over the last syllable only; and the circumflex, over one of the two last. The circumflex stands only over long vowels and diphthongs; the acute and the grave, also over short vowels.

Words accented on the last syllable are called *oxytons* or *acutitons*; those not accented on the last syllable, *barytons* or *gravitons*.

MARKS OF READING.

The Greek comma (,) and period (.) are the same as the English; the colon (:), which is not distinguished from the semicolon, is a point at the top of the line; and the note of interrogation (;) is the English semicolon.

The *diastöle* or *hypodiastöle* is a comma, used to distinguish certain words from others consisting of the same letters; as *ὁ, τι, which*, to distinguish it from *ὁτι, that*.

The *apostroſphe* denotes that a vowel is cut off; as, ἀλλ' ἐγὼ for ἀλλὰ ἐγώ.

The *diæresis* is placed over the latter of two vowels, to show that they do not form a diphthong; as, οἷς, pronounced *o-is*.

CHANGE OF THE LAST SYLLABLES ON THE MEETING OF TWO WORDS.

The Greeks have three methods of preventing the meeting of vowels in different words; by cutting off the last vowel of the former word, by adding a consonant to it, and by drawing the two words into one.

1. The final vowel of some words is often cut off when the next word begins with a vowel, and the omission denoted by an apostrophe; as, πάντ' ἔλεγον for πάντα ἔλεγον. If a smooth mute be left before an aspirate vowel, it is changed into its corresponding aspirate; as, ἀφ' οὔ for ἀπὸ οὔ.

The vowels thus cut off are α, ε, ι, ο, and the diphthongs αι and οι· but περὶ and πρὸ never, and datives of the third declension seldom, lose their final vowel.

The Attics and Dorians sometimes cut off these vowels and diphthongs at the beginning of words; as, ᾠ' γαθὲ for ᾠ ἄγαθὲ.

2. *N* is added to the dative plural in σι, and to verbs of the third person in ε and ι, when the next word begins with a vowel; as, πᾶσιν εἶπεν ἐκεῖνος, for πᾶσι εἶπε ἐκεῖνος. Also to εἵκοσι, πέρυσι, παντάπασι, νόσφι, πρόσθε, ὀπίσθε, κέ, and νύ.

In like manner οὔτω, ἄχρι, μέχρι, and ἀτρέμα, take σ before a vowel; as, οὔτως εἶπε. Οὐ becomes οὐκ before a smooth vowel, and οὐχ before an aspirate.

N is often added before a consonant in verse; as ᾠτρυνεν δὲ ἔκαστον.

3. When a word ending with a vowel or diphthong precedes another beginning with a vowel or

diphthong, they are sometimes drawn into one ; as, τὰ ἄδικα for τὰ ἄδικα, καὶ ἐγὼ for καὶ ἐγὼ, καὶ ἐτι for καὶ ἐτι, καὶ εἶτα for καὶ εἶτα, ὅποτε for καὶ ὅποτε, ὁ ἄνθρωπος for ὁ ἄνθρωπος, οὐκ for ὁ ἐκ, ἐγὼ οἶδα for ἐγὼ οἶδα, θοιμάτιον for τὸ ἱμάτιον.

PARTS OF SPEECH.

The parts of Speech in Greek are eight, viz. *article, noun, pronoun, verb, participle, adverb, preposition, and conjunction* ; the *interjection* being reckoned as an adverb by the Greek grammarians.

The article, noun, pronoun, and participle, are declined with *gender, number, and case*.

There are three genders, *masculine, feminine, and neuter*.

There are three numbers ; the *singular*, which speaks of one ; the *plural*, which speaks of more than one ; and the *dual*, which speaks of two, or a pair.

The dual is not used in the Æolic dialect any more than in the Latin, which was derived from it ; nor is it found in the New Testament, in the Septuagint, or in the Fathers. It is used most frequently by the Attics, who, however, often employ the plural instead of it.

There are five cases, *nominative, genitive, dative, accusative, and vocative*.

ARTICLE.

The article ὁ, ἡ, τὸ, generally answers to the definite article *the* in English. When no article is expressed in Greek, the English indefinite article *a* is signified. Thus ἄνθρωπος means *a man*, or *man* in general ; and ὁ ἄνθρωπος, *the man*. It is thus declined :

Singular.			Dual.			Plural.		
M.	F.	N.	M.	F.	N.	M.	F.	N.
N. ὁ, ἡ, τὸ,			N. A. τὼ, τᾶ, τὼ,			N. οἱ, αἱ, τᾶ,		
G. τοῦ, τῆς, τοῦ,			G. D. τοῖν, ταῖν, τοῖν.			G. τῶν, τῶν, τῶν,		
D. τοῦ, τῆς, τοῦ,						D. τοῖς, ταῖς, τοῖς,		
A. τὸν, τὴν, τὸ.						A. τοὺς, τὰς, τὰ.		

There is no form of the article for the vocative, for *ὦ* is an adverb.

The article with *δε* or *γε* annexed to it has the signification of a demonstrative pronoun. The declension remains the same; as, *οὗδε, ἧδε, τούδε, τούδε, τῆδε, τούδε, &c.*

NOUN.

GENDER.

To indicate the gender of the noun, use is made of the article *ὁ* for the masculine, *ἡ* for the feminine, and *τὸ* for the neuter.

The gender of nouns is determined partly by their signification, and partly by their termination: the following are the rules concerning the former; those concerning the latter will be given with each declension.

1. The names of male persons or animals, of months, and rivers, are masculine.

Exc. The gender of some names of rivers depends on the termination; as, *ἡ Ἀθήνη, the river Lethe.*

2. The names of female persons or animals, of trees, countries, islands, and towns, are feminine; as, *ἡ Ἀσπασία, ἡ Λεόντιον, ἡ φηγὸς, ἡ πίτυς, ἡ Αἴγυπτος, ἡ Σάμος, ἡ Λακεδαιμῶν.*

Exc. 1. Diminutives in *ον* are neuter; as, *τὸ γύναιον, from γυνή, a wife.*

Exc. 2. Some names of trees are masculine; as, *ὁ ἐρινεὸς, a wild fig-tree; ὁ φέλλος, a cork-tree; ὁ κέρασος, a cherry-tree; ὁ ἰωτὸς, a lote-tree; ὁ κύτιος.*

Some are masculine or feminine; as, *ὁ, ἡ πάπυρος, the papyrus; ὁ, ἡ κότινος, a wild olive-tree.*

Exc. 3. Several names of towns are masculine; as, *ὁ Σελινόυς, &c.* Others are either masculine or feminine: *ὁ, ἡ Μαραθῶν, ὁ, ἡ Ἀκράγας. Ἄργος, εὖς, is neuter.*

Many names of islands and cities are of both genders; as, *ὁ, ἡ Ζάκυνθος, ὁ, ἡ Ἐπίδαυρος.*

3. Nouns used as masculine when the male, and feminine when the female is spoken of, are common; as, *ὁ and ἡ βοῦς, an ox or cow; ὁ and ἡ ἵππος, a horse or mare.*

Obs. In most names of animals one gender is used for both sexes, called the *epicene* gender; as, δ λύκος, *a wolf*, and η αλώπηξ, *a fox*, whether masculine or feminine.

DECLENSION.

There are three declensions of nouns, corresponding to the three first declensions in Latin.

GENERAL RULES OF DECLENSION.

The nominative and vocative are mostly the same in the singular, and always in the dual and plural.

The dative singular always ends in ι , either in the line, as in the third declension, or subscribed, as in the first and second.

The genitive plural always ends in $\omega\nu$.

The nominative, accusative, and vocative of neuters are alike, and in the plural end in α .

The dual has but two terminations, one for the nominative, accusative, and vocative, and the other for the genitive and dative.

VIEW OF THE THREE DECLENSIONS.

I. Decl.			II. Decl.			III. Decl.		
			<i>Singular.</i>					
N.	α, η	$\alpha\varsigma, \eta\varsigma$	$\alpha\varsigma$	Neut. $\alpha\upsilon$	—			
G.	$\alpha\varsigma—\eta\varsigma$	$\alpha\upsilon$	$\alpha\upsilon$		$\alpha\varsigma$			
D.	$\alpha—\eta$		$\alpha\iota$		γ			
A.	$\alpha\nu—\eta\nu$		$\alpha\nu$		$\tilde{\alpha}$ →	Neut. like the Nom.		
V.	$\alpha—\eta$		α	Neut. $\alpha\upsilon$	—			
			<i>Dual.</i>					
N. A. V.	α		α		α			
G. D.	$\alpha\iota\nu$		$\alpha\iota\nu$		$\alpha\iota\nu$			
			<i>Plural.</i>					
N.	α		α	Neut. $\tilde{\alpha}$	$\alpha\varsigma$	Neut. $\tilde{\alpha}$		
G.	$\tilde{\alpha}\nu$		$\tilde{\alpha}\nu$		$\tilde{\alpha}\nu$			
D.	$\alpha\iota\varsigma$		$\alpha\iota\varsigma$		$\tilde{\alpha}\gamma$			
A.	$\alpha\varsigma$		$\alpha\upsilon\varsigma$	Neut. $\tilde{\alpha}$	$\tilde{\alpha}\varsigma$	Neut. $\tilde{\alpha}$		
V.	α		α	Neut. $\tilde{\alpha}$	$\alpha\varsigma$	Neut. $\tilde{\alpha}$		

FIRST DECLENSION.

Nouns of the first declension end in *α, η*, feminine ; and in *ας, ης*, masculine.

ἡ μουσα, a muse.

Singular.	Dual.	Plural.
N. <i>μουσ-α,</i>		N. <i>μουσ-αι,</i>
G. <i>μούσ-ης,</i>	N. A. V. <i>μούσ-α,</i>	G. <i>μουσ-ῶν,</i>
D. <i>μούσ-η,</i>		D. <i>μούσ-αις,</i>
A. <i>μούσ-αν,</i>	G. D. <i>μούσ-αιν.</i>	A. <i>μούσ-ας,</i>
V. <i>μούσ-α.</i>		V. <i>μούσ-αι.</i>

Nouns in *ρα, α* pure, and *ᾱ* contracted, with some proper names, as *Ἀθήα, Ἀνδρομέδα, Φιλομήλα, Γέλα*, make the genitive in *ας*, and the dative in *α*· thus,

ἡ φιλία, friendship.

Sing.	Dual.	Plur.
N. <i>φιλί-α,</i>		N. <i>φιλί-αι,</i>
G. <i>φιλί-ας,</i>	N. A. V. <i>φιλί-α,</i>	G. <i>φιλί-ῶν,</i>
D. <i>φιλί-α,</i>		D. <i>φιλί-αις,</i>
A. <i>φιλί-αν,</i>	G. D. <i>φιλί-αιν.</i>	A. <i>φιλί-ας,</i>
V. <i>φιλί-α.</i>		V. <i>φιλί-αι.</i>

Obs. 1. A vowel is called *pure*, when it immediately follows a vowel or diphthong, with which it is not *mixed* or united in sound.

Obs. 2. The ancient Latins followed this manner of making the genitives in *as*; as, *terras, escas, Latonas*, for *terræ, escæ, Latonæ*. *Paterfamilias* continued always in use.

ἡ τιμή, honor.

Sing.	Dual.	Plur.
N. <i>τιμ-ῆ,</i>		N. <i>τιμ-αί,</i>
G. <i>τιμ-ῆς,</i>	N. A. V. <i>τιμ-α,</i>	G. <i>τιμ-ων,</i>
D. <i>τιμ-ῆ,</i>		D. <i>τιμ-αῖς,</i>
A. <i>τιμ-ῆν,</i>	G. D. <i>τιμ-αῖν.</i>	A. <i>τιμ-ας,</i>
V. <i>τιμ-ῆ.</i>		V. <i>τιμ-αί.</i>

ὁ ταμίας, a steward.

Sing.	Dual.	Plur.
N. <i>ταμί-ας,</i>		N. <i>ταμί-αι,</i>
G. <i>ταμί-ου,</i>	N. A. V. <i>ταμί-α,</i>	G. <i>ταμι-ῶν,</i>
D. <i>ταμί-α,</i>		D. <i>ταμί-αις,</i>
A. <i>ταμί-αν,</i>	G. D. <i>ταμί-αιν.</i>	A. <i>ταμί-ας,</i>
V. <i>ταμί-α.</i>		V. <i>ταμί-αι.</i>

Some nouns in *ας* make the genitive in *α* as well as *ου*· as, *Πυθαγόρας*, gen. *Πυθαγόρου* and *Πυθαγόρα*· *πατραλοίας*, gen. *πατραλοίου* and *πατραλοία*. Some keep *α* exclusively; as, *Θωμάς*, gen. *Θωμᾶ*· *Βορόῤῥας*, gen. *Βορόῤῥᾶ*· *Σατανᾶς*, gen. *Σατανᾶ*· *πάππας*, gen. *πάππα*. These genitives in *α* were the Doric form.

ὁ τελώνης, *a publican*.

Sing.	Dual.	Plur.
N. τελών-ης,		N. τελῶν-αι,
G. τελών-ου,	N. A. V. τελών-α,	G. τελων-ῶν,
D. τελών-η,		D. τελών-αις,
A. τελών-ην,	G. D. τελών-αιν.	A. τελών-ας,
V. τελών-η.		V. τελῶν-αι.

All nouns in *της*, poetical nouns in *πης*, national names in *ης*, and compounds of *μετρέω*, *πωλέω*, *τρίδω*, make the vocative in *α*· as, *προφήτης*, *προφήτα*· *κυνώπης*, *κυνῶπα*· *Σκύθης*, *Σκύθα*· *γεωμέτρης*, *γεωμέτρα*. Also *λάγνης*, *Μεναιχμης*, *Πυραιχμης*. But *Αιήτης*, *αἰναρέτης*, *καλλιλαμπέτης*, make *η*. Nouns in *στης* make *α* or *η*· as, *ληστής*, *ληστᾶ* and *ληστή*.

The Æolians and Macedonians adopted the termination *α* even in the nominative of these nouns; thus, *ἱππότα* for *ἱππότης*, *νεφεληγερέτα* for *νηφεληγερέτης*. Hence in Latin *cometa*, *planeta*, *poëta*, from *κομήτης*, *πλανήτης*, *ποιητής*.

Contracts of the First Declension.

Some nouns of the first declension are contracted, by dropping the vowels preceding the terminations *α*, *η*, *ας*, *ης*· except *εα* not preceded by a vowel or *ο*, which is contracted into *ῆ*· thus,

μνάα, ᾶ, <i>a mina</i> .	ἐρέα, ᾶ, <i>wool</i> .	γέα, γῆ, <i>the earth</i>	γαλέη, ῆ, <i>a weasel</i>
Sing.	Sing.	Sing.	Sing.
N. μν-άα, ᾶ,	N. ἐρ-έα, ᾶ,	N. γ-έα, ῆ,	N. γαλ-έη, ῆ,
G. μν-άας, ᾶς,	G. ἐρ-έας, ᾶς,	G. γ-έας, ῆς,	G. γαλ-έης, ῆς,
D. μν-άα, ᾶ,	D. ἐρ-έα, ᾶ,	D. γ-έα, ῆ,	D. γαλ-έη, ῆ,
A. μν-άαν, ᾶν,	A. ἐρ-έαν, ᾶν,	A. γ-έαν, ῆν,	A. γαλ-έην, ῆν,
V. μν-άα, ᾶ, &c.	V. ἐρ-έα, ᾶ, &c.	V. γ-έα, ῆ, &c.	V. γαλ-έη, ῆ, &c.
ἁπλόη, ῆ, <i>simplicity</i> .	Ἑμέας, ῆς, <i>Mercury</i> .	Ἀπελλής, ῆς, <i>Apelles</i> .	
Sing.	Sing.	Sing.	
N. ἁπλ-όη, ῆ,	N. Ἑρμ-έας, ῆς,	N. Ἀπελλ-έης, ῆς,	
G. ἁπλ-όης, ῆς,	G. Ἑρμ-έου, οὔ,	G. Ἀπελλ-έου, οὔ,	
D. ἁπλ-όη, ῆ,	D. Ἑρμ-έῃ, ῆ,	D. Ἀπελλ-έῃ, ῆ,	
A. ἁπλ-όην, ῆν,	A. Ἑρμ-έαν, ῆν,	A. Ἀπελλ-έην, ῆν,	
V. ἁπλ-όη, ῆ, &c.	V. Ἑρμ-έα, ῆ, &c.	V. Ἀπελλ-έη, ῆ, &c.	

SECOND DECLENSION.

Nouns of the second declension end in *ος*, generally masculine but sometimes feminine, and *ον* neuter.

ὁ λόγος, a word, speech.

Sing.	Dual.	Plur.
N. λόγ-ος,		N. λόγ-οι,
G. λόγ-ον,	N. A. V. λόγ-ω,	G. λόγ-ων,
D. λόγ-ω,		D. λόγ-οις,
A. λόγ-ον,	G. D. λόγ-οιν.	A. λόγ-ους,
V. λόγ-ε.		V. λόγ-οι.

Obs. In a few instances the common dialect, like the Attic, makes the vocative like the nominative; as, ὦ Θεός, whence the Latin, *ô Deus*; and ὦ οὗτος, *heus tu*.

τὸ ξύλον, wood.

Sing.	Dual.	Plur.
N. ξύλ-ον,		N. ξύλ-α,
G. ξύλ-ον,	N. A. V. ξύλ-ω,	G. ξύλ-ων,
D. ξύλ-ω,		D. ξύλ-οις,
A. ξύλ-ον,	G. D. ξύλ-οιν.	A. ξύλ-α,
V. ξύλ-ον.		V. ξύλ-α.

Contracts of the Second Declension.

Some nouns of the second declension are contracted, by changing *εο*, *οο*, into *ου*, and *εα*, *οα*, into *ᾱ*, and dropping *ε* and *ο* before a long vowel or diphthong.

τὸ οστέον, a bone.

Sing.	Dual.	Plur.
N. ὀστ-έον, οὖν,		N. ὀστ-έα, ᾱ,
G. ὀστ-έον, οὖ,	N. A. V. ὀστ-έω, ᾱ,	G. ὀστ-έων, ᾱν,
D. ὀστ-έω, ᾱ,		D. ὀστ-έοις, οῖς,
A. ὀστ-έον, οὖν,	G. D. ὀστ-έοιν, οῖν.	A. ὀστ-έα, ᾱ,
V. ὀστ-έον, οὖν.		V. ὀστ-έα, ᾱ.

ὁ νόος, the understanding.

Sing.	Dual.	Plur.
N. ν-όος, οὖς,		N. ν-όοι, οῖ,
G. ν-όου, οῖ,	N. A. V. ν-όω, ᾱ,	G. ν-όων, ᾱν,
D. ν-όῳ, ᾱ,		D. ν-όοις, οῖς,
A. ν-όον, οὖν,	G. D. ν-όοιν, οῖν.	A. ν-όους, οὖς,
V. ν-όε, οῖ.		V. ν-όοι, οῖ.

So its compounds εὔνοος, ἄνοος, &c. Also ῥόος, *a stream*; πλόος, *a voyage*; χνόος, *down*; χροός, *the skin*; with their compounds. But the neuter plural in α of compounds remains uncontracted; as, εὔνοα, καλλιῤῥοα, εὔπλοα. Even in the genitive we rather say εὐνόων, εὐπλόων, than εὔνων, εὐπλων, &c.

To the contracted of this form may Ἰησοῦς be referred, differing in the dative only, which ends in οῦ· and (with more propriety than to the triptots) diminutives in ῦς· as, Διονῦς, Καμῦς, Κλαυσῦς.

Sing.		Sing.
N. Ἰησ-οῦς,		N. Διον-ῦς,
G. Ἰησ-οῦ,		G. Διον-ῦ,
D. Ἰησ-οῦ,		D. Διον-ῦ,
A. Ἰησ-οῦν,		A. Διον-ῦν,
V. Ἰησ-οῦ.		V. Διον-ῦ.

ATTIC FORM.

In some nouns of the second declension the Attics change the last vowel or diphthong into ω, subscribing ι, and making the vocative like the nominative; as, λαγῶς, λαγῶ, *a hare*, for λαγός, λαγοῦ.

If the vowel preceding ως be α long, it is changed into ε· as, λεῶς for λαός, *a people*; ἀνώγειον, ἀνώγειον, *a hall*.

ὁ νεῶς, *a temple*.

Sing.	Dual.	Plur.
N. νε-ῶς,		N. νε-ῶ,
G. νε-ῶ,	N. A. V. νε-ῶ,	G. νε-ῶν,
D. νε-ῶ,		D. νε-ῶς,
A. νε-ῶν,	G. D. νε-ῶν.	A. νε-ῶς,
V. νε-ῶς.		V. νε-ῶ.

τὸ ἀνώγειον, *a hall*.

Sing.	Dual.	Plur.
N. ἀνώγε-ων,		N. ἀνώγε-ω,
G. ἀνώγε-ω,	N. A. V. ἀνώγε-ω,	G. ἀνώγε-ων,
D. ἀνώγε-ω,		D. ἀνώγε-ων,
A. ἀνώγε-ων,	G. D. ἀνώγε-ων.	A. ἀνώγε-ω,
V. ἀνώγε-ων.		V. ἀνώγε-ω.

Obs. 1. There is one neuter in ως, viz. τὸ χρεῶς, τοῦ χρεῶ, *a debt*; though τὸ χρεῶν, τοῦ χρεῶ, is also used.

Obs. 2. The Attics frequently omit *ν* in the accusative ; as, τὸν λαγὼν, τὸν νεῶν, τὴν ἔω. So Κῶν, Κέω, Ἄθω. Sometimes in the nominative ; as, τὸ ἀγήρω, for ἀγήρων.

Obs. 3. The Attics often decline after this form, words which otherwise belong to the third declension ; as, Μίνω for Μίνωος, from Μίνωος· γέλων for γέλωτα, from γέλωος· and the later Greeks decline words in *ως*, which belong to the second, according to the third declension ; as, κάλωος for κάλω, from κάλωος.

THIRD DECLENSION.

Nouns of the third declension end in *α, ι, υ, ω, ν, ξ, ρ, σ, ψ*, and increase in the genitive.

Sing.		Dual.		Plur.	
N.	σωτήρ,			N.	σωτήρ-ες,
G.	σωτήρ-ος,	N. A. V.	σωτήρ-ε,	G.	σωτήρ-ων,
D.	σωτήρ-ι,			D.	σωτήρ-σι,
A.	σωτήρ-α,	G. D.	σωτήρ-οιν.	A.	σωτήρ-ας,
V.	σῶτερ.			V.	σωτήρ-ες.

Sing.		Dual.		Plur.	
N.	σῶμα,			N.	σώμα-τα,
G.	σώμα-τος,	N. A. V.	σώμα-τε,	G.	σώμα-των,
D.	σώμα-τι,			D.	σώμα-σι,
A.	σῶμα,	G. D.	σώμα-τοιν.	A.	σώμα-τα,
V.	σῶμα.			V.	σώμα-τα.

GENDER.

Nouns of the third declension admit of no general rule for the determination of their gender, but that of a large proportion of them may be known by the following rules for some of the principal endings, in which those nouns, whose gender is determinable from their signification, are not noticed.

1. Nouns in *ην, ηρ, ες, ως-ωτος*, and those which have *ντος* in the genitive, are masculine ; as, λιμήν, *a harbour* ; ζώστηρ, *a girdle* ; ἀμφορέυς, *amphora* ; γέλωος-ωτος, *laughter* ; τένων-οντος, *a tendon* ; ὀδόντος-οντος, *a tooth* ; ἱμᾶς-άντος, *a thong*.

Except ἡ φρήν, *the intellect* ; ὁ, ἡ χήν, *a goose* ; ἡ γαστήρ, *the belly* ; ἡ κήρ, *fate* ; ὁ, ἡ ἀήρ, *the air, a mist* ; with the neuter contracts in *ηρ*· and τὸ φῶς, *light*.

2. Nouns in *ας-αδος, ις, ω* and *ως-οος*, with nouns of quality in *της*, are feminine ; as, λαμπάς-αδος, *a torch* ; χάρις, *grace* ; πειθῶ, *persuasion* ; αἰδώς-όος, *modesty* ; γλυκύτης, *sweetness*.

Except some adjectives in *ας* -*αδος* of the common gender, and the following nouns in *ις* : *ὁ ὄφις*, a serpent ; *ὁ ἔχης*, an adder ; *ὁ κόρις*, a bug ; *ὁ μάρις*, a certain measure ; *ὁ κίς*, a weevil ; *ὁ λῆς*, a lion ; *ὁ δελφίς*, a dolphin ; *ὁ, ἡ ὄρνις*, a bird ; *ἡ, ὁ τίγρις*, a tiger ; and *ἡ, ὁ θίς*, a bank, shore.

3. Nouns in *α, ι, υ, ορ, ωρ, ος, ας* -*ατος* and -*αος*, *αρ*, with contracts in *εαρ* -*ηρ*, are neuter ; as, *σῶμα*, a body ; *μέλι*, honey ; *ἄστυ*, a city ; *ἡτορ*, the breast ; *ὑδωρ*, water ; *τείχος*, a wall ; *τέρας* -*ατος*, a miracle ; *δέπας* -*αος*, a cup ; *ἥπαρ*, the liver ; *κῆρ*, the heart.

Except *ὁ ψᾶρ*, a starling ; *ὁ, ἡ ἰχὼρ*, lymph ; *ὁ ἄχῳρ*, an ulcer ; *ὁ λᾶς* -*ᾶος*, a stone ; and *ὁ* or *τὸ κράς*, κρατός, the head.

There are no other neuter substantives of this declension, except *πῦρ*, fire ; *φῶς*, light ; *οὖς*, an ear ; and *σταῖς*, dough.

Those in *ας*, therefore, are generally masculine, when they make the genitive in *ατος* : feminine, when they make it in *αδος* : and neuter, when they make it in *ατος* and *αος*.

GENITIVE.

The genitive of the third declension always ends in *ος*, and admits of a great variety of formations.

From the vowels *α, ι, υ, ω*.

<i>α</i>	— <i>ατος</i>	<i>σῶμα</i> , σώματος, a body.
<i>ι</i>	— <i>ιος</i>	<i>σίνηπι</i> , σινήπιος, mustard.
	— <i>ιτος</i>	<i>μέλι</i> , μέλιτος, honey, the only substantive of this form ; but there are several neuter adjectives, which may be said, however, to derive their genitive rather from the masculine termination in <i>ις</i> .
<i>υ</i>	— <i>υος</i>	<i>δάκρυ</i> , δάκρυος, a tear. In like manner <i>γόνυ</i> , a knee, and <i>δόρυ</i> , a spear ; but these two sometimes take <i>ατος</i> from the obsolete <i>γόνας</i> and <i>δόρας</i> .
	— <i>εος</i>	<i>ἄστυ</i> , ἄστεος, a city.
<i>ω</i>	— <i>οος</i>	<i>Λητώ</i> , Λητόος, Latona.

From the consonants *ν, ρ, σ, ξ, ψ*.

ν

<i>αν</i>	— <i>ανος</i>	<i>παιᾶν</i> , παιᾶνος, a pæan.
	— <i>αντος</i>	<i>τύψαν</i> , τυψαντος, having struck, neuter participles, which follow their masculine.
<i>εν</i>	— <i>ενος</i>	<i>τέρεν</i> , τέρενος, tender, neuters of adjectives in <i>ην</i> .
<i>ην</i>	— <i>ηνος</i>	<i>Ἕλλην</i> , Ἕλληνος, a Greek.
	— <i>ενος</i>	<i>ποιμήν</i> , ποιμένος, a shepherd.
<i>ιν</i>	— <i>ινος</i>	<i>δελφίν</i> , δελφίνος, a dolphin. The nominative of these nouns frequently ends in <i>ις</i> , as <i>δελφίς</i> .



ον	—ονος	μεῖζον, μεῖζονος, <i>greater</i> , and all other neuters of nouns in ων.
	—οντος	τύπτον, τύπτοντος, <i>striking</i> , neuters of participles in ων.
υν	—υνος	μύσσην, μύσσηνος, <i>a wooden tower</i> ; and those ending in υν or υς, as Φόρκυν or Φόρκυς, Φόρκυνος, <i>Phorcys</i> , the name of a sea deity.
	—υντος	ζευγύν, ζευγύντος, <i>joining</i> , neuter participles of verbs in νμι.
ων	—ωνος	Πλάτων, Πλάτωνος, <i>Plato</i> .
	—ονος	χελιδών, χελιδόνος, <i>a swallow</i> .
	—ωντος	Ξενοφών, Ξενοφώντος, <i>Xenophon</i> . In like manner the present participles of contracted verbs in αω, as τιμῶν, τιμῶντος, <i>honoring</i> .
	—όντος	δράκων, δράκοντος, <i>a dragon</i> . So the present, first future, and second aorist active of participles, as τύπτων, τύπτοντος, <i>striking</i> .
	—ουντος	τυπῶν, τυποῦντος, <i>going to strike</i> , the second future active of participles: also the present of contracted verbs in εω and οω, as ποιῶν, ποι-οῦντος, <i>making</i> .
ονν	—οδος	neuter compounds of πούς, as δίπουν, δίποδος, from δίπους, <i>two-footed</i> .
	—οῦντος	τυποῦν, τυποῦντος, neuter participles.
ρ		
αρ	—ατος	ἥπαρ, ἥπατος, <i>the liver</i> .
	—αρος	ψάρ, ψαρός, <i>a starling</i> . δάμαρ, <i>a wife</i> , makes δάμαρτος.
ηρ	—ηρος	θήρ, θηρός, <i>a wild beast</i> .
	—ερος	αἰθήρ, αἰθέρος, <i>the sky</i> .
ορ	—ορος	ἦτορ, ἦτορος, <i>the breast</i> .
υρ	—υρος	μάρτυρ, μάρτυρος, <i>a witness</i> .
ωρ	—ωρος	φῶρ, φωρός, <i>a thief</i> .
	—ορος	Νέστωρ, Νέστορος, <i>Nestor</i> .
ειρ	—ειρος	χεῖρ, χειρός, <i>a hand</i> .
σ		
ας	—αντος	ἀνδριάς, ἀνδριάντος, <i>a statue</i> .
	—ανος	μέλας, μέλανος, <i>black</i> ; τάλας, τάλανος, <i>wretched</i> .
	—ατος	γῆρας, γήρατος, <i>old age</i> .
	—αδος	λαμπάς, λαμπάδος, <i>a torch</i> .
	—αος	λάας, λάαος, <i>a stone</i> .
ες	—εος	ἀληθές, ἀληθEOS, <i>true</i> , the neuter of adjectives in ης.
ευς	—εος	βασιλεὺς, βασιλέος, Att. βασιλέως, Ion. βασιλῆος, <i>a king</i> .

- ης —εος *τριήρης, τριήρεος, a galley.*
 —ητος *φιλότης, φιλότητος, love; λέβης, λέβητος, a cauldron, a kettle.*
 —ηθος *Πάρνης, Πάρνηθος, Parnes, a mountain of Attica.*
 —εντος *Κλήμης, Κλήμεντος, Clemens; Ουάλης, Ουάλεντος, Valens, and other names borrowed from the Latin.*
 —ηντος *τιμής, τιμῆντος, honored, contracted from ηεις.*
 ις —ιος *ὄφις, ὄφιος, Att. ὄφεως, a serpent.*
 —ιδος *ἐλπίς, ἐλπίδος, hope.*
 —ιθος *ὄρνις, ὄρνιθος, a bird.*
 —ιτος *χάρις, χάριτος, a favor.*
 —ιστος *θέμις, θέμιστος, and θεμιδος, right.*
 —ινος *τις, τινός, any. So words in ις which often end in ιν, as δελφίς, a dolphin.*
 ος —φος *τείχος, τείχεος, a wall.*
 —οτος *τετυφός, τετυφότος, having struck, neuter participles.*
 υς —υος *μῦς, μυός, a mouse.*
 —εος *ὀξύς, ὀξέος, sharp.*
 —υδος *χλαμύς, χλαμύδος, a military robe.*
 —υθης *κόρυς, κόρυθος, a helmet.*
 —ύντος *ζευγνύς, ζευγνύντος, joining, and the like participles of verbs in μι.*
 —υνος *Φόρκυς or Φόρκυν, Φόρκυνος, Phorcys.*
 ως —οος *αἰδώς, αἰδόος, shame.*
 —ωτος *ἔρως, ἔρωτος, love; and contracted participles from αως, as ἱστώς, ἱστώτος, from ἱσταώς, standing.*
 —ωδος *φῶς, φωδός, a red spot on the legs, occasioned by being too near the fire, the only word of this form.*
 —ωος *ἥρως, ἥρωος, a hero.*
 —οτος *τετυφώς, τετυφότος, having struck, and such like participles.*
 αἰς —αιτος *δαῖς, δαιτός, a meal, entertainment.*
 —αιδος *παῖς, παιδός, a child.*
 αυς —αος *γραῦς, γραός, an old woman.*
 εις —ειδος *κλεῖς, κλειδός, a key.*
 —ενος *κτεῖς, κτενός, a comb; εἷς, ἐνός, one.*
 —εντος *Σιμόεις, Σιμόεντος, Simois, a river of Troas. Likewise the participles, as τυφθεῖς, τυφθέντος, having been struck.*
 ους —οος *βούς, βοός, an ox or cow.*
 —οδος *πούς, ποδός, a foot.*

ους —οντος	ὀδούς, ὀδόντος, <i>a tooth</i> ; and participles of verbs in <i>μι</i> , as <i>δοῦς, δόντος, having given.</i>
—οῦντος	Ὀπούς, Ὀπούντος, <i>Opus</i> , and other nouns contracted from <i>οίεις</i> . οὖς, ὠτός, <i>an ear</i> , is contracted from οὔας, οὔατος.
λς —λος	ἄλς, ἁλός, <i>the sea.</i>
νς —νθος	ἔλμινς, ἔλμινθος, <i>an earth-worm, a belly-worm.</i>
ρς —ρτος	μάκαρς, μάκαρτος, <i>happy.</i>

Ξ

Ξ —γος	τέττις, τέττιγος, <i>a grasshopper.</i>
—κος	θώραξ, θώρακος, <i>a breastplate</i> ; ἁλώπηξ, ἁλώπεκος, changing <i>η</i> into <i>ε</i> , <i>a fox.</i>
—κτος	ἄναξ, ἄνακτος, <i>a king.</i>
—χος	βῆξ, βηχός, <i>a cough.</i>

Ψ

ψ —πος	ὤψ, ὠπός, <i>the visage.</i>
—δος	Ἄραψ, Ἄραβος, <i>an Arab.</i>
—φος	Κίλυψ, Κίλυφος, <i>Cinyps</i> a river of Africa.

Obs. Some nouns form their genitive from an obsolete nominative; as, γάλα, γάλακτος, from γάλαξ, *milk*; γυνή, γυναικός, from γύναιξ, *a woman*; ὕδωρ, ὕδατος, from ὕδας, *water*; σκῶρ, σκατός, from σκάς, *filth*; Ζεύς, Διός from Δις, and Ζηνός from Ζήν, *Jupiter*.

ACCUSATIVE.

The accusative singular of masculine and feminine nouns generally ends in *α*· as, Τιτάν, Τιτᾶνα, *a Titan*.

Exc. 1. Nouns in *ις, υς, αυς, ους*, having *ος* pure in the genitive, change *ς* of the nominative into *ν*· as, βότρυς, βότρυος, *a bunch of grapes*; ναῦς, ναός, ναῦν, *a ship*. Also λίαις, *a stone*, makes λίαν· but Δις, Διός, *Jupiter*, makes Δία, and χροῦς, χροός, *the skin*, commonly χροά. The poets frequently use the regular termination in *α*, as βότρυα, εὐρέα, νέα or νῆα.

Exc. 2. Barytons in *ις* and *υς*, having *ος* impure in the genitive, make both *α* and *ν*· as, ἔρις, ἔριδος, ἔριδα and ἔριν, *strife*; κόρυς, κόρυθος, κόρυθα and κόρυν, *a helmet*. Also the compounds of πους· as, Οἰδίπους, Οἰδιποδα and Οἰδιπουν, *Œdipus*; with κλεις, κλειδός, *a key*. Χάρις, *favor*, has χάριν, but Χάρις, *a Grace*, Χάρिता.

VOCATIVE.

The vocative of nouns generally, and of participles universally, is like the nominative; as, Τιτάν, ὦ Τιτάν.

Exc. 1. Adjectives in *ην*, barytons in *ων -ονος* and *-οντος*, ηρ, ωρ, and nouns in *ης -εος*, form the vocative by shortening the long vowel of the nominative; as, τέτην, ὦ τέτην, *tender*; ἐλεήμων, ὦ ἐλεήμων, *compassionate*; βελτίων, ὦ βέλτιον, *better*;

λέον, ὃ λέον, *a lion*; μήτηρ, ὃ μήτηρ, *a mother*; Ἑκτωρ, ὃ Ἑκτορ, *Hector*; Δημοσθένης, ὃ Δημοσθένης, *Demosthenes*. Also Ἀπόλλων, ὃ Ἀπόλλων, *Apollo*; Ποσειδῶν, ὃ Πόσειδον, *Neptune*; ἀνὴρ, ὃ ἄνερ, *a man*; δατήρ, ὃ δᾶτερ, *a brother-in-law*; πατήρ, ὃ πάτερ, *a father*; σωτήρ, ὃ σῶτερ, *a saviour*, though we meet also with ὃ σωτήρ.

Exc. 2. All nouns in *ευς* and *ους*, barytons in *ις*, and barytons, contracted nouns, and adjectives in *υς*, drop *ς* to form the vocative; as, βασιλεὺς, ὃ βασιλεῦ, *a king*; Σιμοῦς, ὃ Σιμοῦ, *Simois*, a river of Troas; ὄφις, ὃ ὄφι, *a serpent*; βότρυς, ὃ βότρου, *a bunch of grapes*; μῦς, ὃ μῦ, *a mouse*; ὀξύς, ὃ ὀξύν, *sharp*. Likewise γραῦς, ὃ γραῦ, *an old woman*; παῖς, ὃ παῖ, *a child*; but πούς, ὃ πούς, *a foot*; and ὀδούς, ὃ ὀδούς, *a tooth*. Other words also lose *ς* among the poets; as, Ἀμαρυλλίς, ὃ Ἀμαρυλλί, *Amaryllis*, the name of a woman. Ἰννή, *a woman*, makes γίναϊ, from the obsolete γύναις, and ἄναξ, *a king*, in addressing a deity, ἄνα.

Exc. 3. Proper names in *ας*, and adjectives in *ας* -ανος, *εις* -εντος, form the vocative by dropping *ος* or *τος* from the genitive; as, Αἴας, Αἴαντος, ὃ Αἴαν, *Ajax*; τάλας, τάλαντος, ὃ τάλαν, *wretched*; χαρίεις, χαρίεντος, ὃ χαρίεν, *comely*. So Σιμόεις, Σιμόεντος, ὃ Σιμόεν. Some of these also form the vocative by dropping *ς* from the nominative; as, Αἴας, ὃ Αἴα· χαρίεις, ὃ χαρίει.

Exc. 4. Feminines in *ω* and *ως* form the vocative in *οι*· as, Σαπφῶ, ὃ Σαπφοῖ, *Sappho*; ἡώς, ὃ ἡοῖ, *the dawn*.

DATIVE PLURAL.

The dative plural is formed from the dative singular by inserting *σ* before *ι*· as, σωτήρ, σωτήρι, σωτήρσι, *a saviour*; γυψ, γυπι, γυπι, *a vulture*. But *δ*, *θ*, *ν*, *τ*, are dropped for the sake of softness; as, λαμπάδι, λαμπάσι, from λαμπάς, *a torch*; γίγαντι, γίγασι, from γίγας, *a giant*. Οντι is changed into ουσι· as, λέοντι, λέουσι.

Words ending in *ς* after a diphthong add *ι* to the nominative singular; as, ἵππεύς, ἵππεῦσι, *a horseman*; τυπείς, τυπείσι, *having been struck*. Except κτεῖς, κτεσὶ, *a comb*; δρομεὺς, δρομέσι, *a runner*; υἱεύς, υἱέσι, *a son*; οὖς, ὡσὶ, *an ear*; πούς, ποσὶ, *a foot*; which are regular from κτενί, δρομεῖ, υἱεῖ, ὡτί, ποδί. Τρεῖς, *three*, makes τρισί.

Syncopated nouns in *ηρ* make the dative *ασι*· as, πατήρ, *a father*, πατρί, πατράσι. Also ἀστήρ, ἀστράσι, *a star*; ἀρνὴν, ἀρνάσι, *a lamb*; υἱς, υἱάσι, *a son*. But γαστήρ, *the belly*, makes γαστήρσι.

Χεῖρ, *a hand*, makes χερσὶ, from the poetic χερί.

CONTRACTS OF THE THIRD DECLENSION.

Contracted nouns of the third declension are very numerous, and are divided into five forms.

I. Nouns in ης, ες, and ος, are contracted in all the cases where two vowels meet.

ἡ τριήρης, a galley.

Sing.	Dual.	Plur.
N. τριήρ-ης,		N. τριήρ-εες, εις,
G. τριήρ-εος, ους,	N. A. V. τριήρ-εε, η,	G. τριήρ-έων, ὧν,
D. τριήρ-εϊ, ει,		D. τριήρ-εσι,
A. τριήρ-εα, η,	G. D. τριήρ-έοιν, οῖν.	A. τριήρ-εας, εις,
V. τριήρ-ες.		V. τριήρ-εες, εις.

τὸ τεῖχος, a wall.

Sing.	Dual.	Plur.
N. τεῖχ-ος;		N. τεῖχ-εα, η,
G. τεῖχ-εος, ους,	N. A. V. τεῖχ-εε, η,	G. τεῖχ-έων, ὧν,
D. τεῖχ-εϊ, ει,		D. τεῖχ-εσι,
A. τεῖχ-εος,	G. D. τεῖχ-έοιν, οῖν.	A. τεῖχ-εα, η,
V. τεῖχ-ος.		V. τεῖχ-εα, η.

Obs. 1. Proper names have sometimes the accusative and vocative according to the first declension; as τὸν Σωκράτην, τὸν Ἀντισθένην, τὸν Ἀριστοφάνην, ὦ Σωκράτη, ὦ Ἀριστοφάνη.

Obs. 2. Proper names in κλέης are doubly contracted; thus,

1st Contraction.

2d Contraction.

N. Ἡρακλ-έης,	ῆς,
G. Ἡρακλ-έεος, έους,	έος,
D. Ἡρακλ-έεϊ, έει,	έϊ έϊ,
A. Ἡρακλ-έεα, έα,	έα, ῆ,
V. Ἡράκλ-εες, εις,	ες.

Obs. 3. The termination εα, when preceded by a vowel, is contracted into α, and not into η· as, ὑγιής, τὸν and τὰ ὑγιέα, ὑγιαῖ· χρέος, τὰ χρέεα, χρέα.

II. Nouns in ις and ι contract υ, ιε, ια, of the singular and plural into ι.

ὁ ὄφις, a serpent.

Sing.	Dual.	Plur.
N. ὄφ-ις,		N. ὄφ-ιες, ις,
G. ὄφ-ιος,	N. A. V. ὄφ-ιε,	G. ὄφ-ίων,
D. ὄφ-ιι, ι,		D. ὄφ-ισι,
A. ὄφ-ιν,	G. D. ὄφ-ίοιν.	A. ὄφ-ιας, ις,
V. ὄφ-ι.		V. ὄφ-ιες, ις.

τὸ σινηπι, mustard.

Sing.	Dual.	Plur.
N. σινηπ-ι,		N. σινήπ-ια, ι,
G. σινήπ-ιος,	N. A. V. σινήπ-ιε,	G. σινηπ-ίων,
D. σινήπ-ιι, ι,		D. σινήπ-ισι,
A. σινηπ-ι,	G. D. σινηπ-ίοιν.	A. σινήπ-ια, ι,
V. σινηπ-ι.		V. σινήπ-ια, ι.

Obs. The form in *ις* -*ιος* is properly Ionic. Nouns in *ις* are more commonly inflected in *εος*, D. *εῖ*, *ει*. Dual, N. *εε*, G. *έοιν*. Plural, N. V. *εες*, *εις*, G. *έων*, D. *εσι*, A. *εας*, *εις*. But the most usual form of the genitives is the Attic, in *εως* and *εων*.

III. Nouns in *ευς*, *υς*, and *υ*, making *εος* in the genitive, contract *εῖ* into *ει*, *εε* into *η*, *εες*, *εας*, into *εις*, and *εα* of the neuter plural into *η*.

ὁ βασιλεὺς, a king.

Sing.	Dual.	Plur.
N. βασιλ-εὺς,	N. A. V. βασιλ-έε, ἦ,	N. βασιλ-έες, εἶς,
G. βασιλ-έος,		G. βασιλ-έων,
D. βασιλ-εῖ, εἶ,		D. βασιλ-εῦσι,
A. βασιλ-έα,		A. βασιλ-έας, εἶς,
V. βασιλ-εῦ.	G. D. βασιλ-έοιν.	V. βασιλ-έες, εἷς.

ὁ πέλεκυς, an axe.

Sing.	Dual.	Plur.
N. πέλεκ-υς,	N. A. V. πελέκ-εε, η,	N. πελέκ-εες, εις,
G. πελέκ-εος,		G. πελέκ-έων,
D. πελέκ-εῖ, ει,		D. πελέκ-εσι,
A. πέλεκ-υν,		A. πελέκ-εας, εις,
V. πέλεκ-υ.	G. D. πελέκ-έοιν.	V. πελέκ-εες, εις.

τὸ ἄστυ, a city.

Sing.	Dual.	Plur.
N. ἄστ-υ,	N. A. V. ἄστ-εε, η,	N. ἄστ-εα, η,
G. ἄστ-εος,		G. ἄστ-έων,
D. ἄστ-εῖ, ει,		D. ἄστ-εσι,
A. ἄστ-υ,		A. ἄστ-εα, η,
V. ἄστ-υ.	G. D. ἄστ-έοιν.	V. ἄστ-εα, η.

Obs. The Attic genitive in *εως* is most in use, particularly from masculines in *ευς*. Nouns in *ευς* pure contract *εως* in the genitive into *ως*, and *εα* in the accusative singular and plural into *α* as, *χοεὺς*, *a certain measure*, *χοῶς* for *χοεῶς*, *χοᾶ* for *χοέα*, and *χοῦς* for *χοέα*.

IV. Nouns in *ω* and *ως* contract *οος* into *ους*, *οῖ* into *οι*, and *οα* into *ω*.

ἡ αἰδὼς, modesty.

Sing.	Dual.	Plur.
N. αἰδ-ὼς,	N. A. V. αἰδ-ὠ,	N. αἰδ-οι,
G. αἰδ-όος, οῦς,		G. αἰδ-ῶν,
D. αἰδ-οῖ, οῖ,		D. αἰδ-οῖς,
A. αἰδ-όα, ὠ,		A. αἰδ-οὺς,
V. αἰδ-οᾶ.	G. D. αἰδ-οῖν.	V. αἰδ-οι.

Obs. 1. The dual and plural are formed like nouns in *ος* of the second declension.

Obs. 2. The only nouns in *ως* of this form are *αἰδώς* and *ἡώς*, and the use of these scarcely extends beyond the singular.

Obs. 3. In the same manner are declined the Attic forms in *ω* for *ων* -*όνος* as, *Γοργῶ*, *Γοργούς*, for *Γοργών*, *Γοργόνος*.

V. Neuters in *ας* pure and *ρας* are both syncopated and contracted in every case, except the nominative, accusative, and vocative singular, and the dative plural.

τὸ κέρας, a horn.

Sing.

N. κέρ-ας,		
G. κέρ-ατος, (by syncope)	κέρ-αος, (by crasis)	κέρ-ως,
D. κέρ-ατι,	κέρ-αϊ,	κέρ-α,ι,
A. κέρ-ας,		
V. κέρ-ας.		

Dual.

N. A. V. κέρ-ατε,	κέρ-αε,	κέρ-α,
G. D. κέρ-ατοιν,	κέρ-αοιν,	κέρ-αϊν.

Plur.

N. κέρ-ατα,	κέρ-αα,	κέρ-α,
G. κέρ-άτων,	κέρ-άων,	κέρ-ῶν,
D. κέρ-ασι,		
A. κέρ-ατα,	κέρ-αα,	κέρ-α,
V. κέρ-ατα,	κέρ-αα,	κέρ-α.

OTHER CONTRACTIONS.

Some nouns are contracted in every case ; as,

Sing.	Sing.	Sing.
N. <i>ἔαρ, ἦρ, the spring,</i>	N. <i>λᾶς, λᾶς, a stone,</i>	N. <i>δαῖς, δᾶς, a torch.</i>
G. <i>ἔαρος, ἦρος, &c.</i>	G. <i>λάας, λῶς, &c.</i>	G. <i>δαῖδος, δαδός, &c.</i>

Some are contracted only in the nominative, accusative, and vocative plural ; as,

<i>ναῦς, a ship.</i>			<i>βοῦς, an ox or cow.</i>		
Sing.	Plur.		Sing.	Plur.	
N. ναῦς,	N. ν-ᾱες,	} αῦς.	N. βοῦς,	N. β-όες,	} οῦς.
G. ναός.	A. ν-ᾱας,		G. βοός.	A. β-όας,	
	V. ν-ᾱες,			V. β-όες,	
<i>βότρυς, a bunch of grapes.</i>			<i>κλεῖς, a key.</i>		
Sing.	Plur.		Sing.	Plur.	
N. βότρυς,	N. βότρ-υες,	} υς.	N. κλεῖς,	N. κλ-εῖδες,	} εῖς.
G. βότρυος.	A. βότρ-υας,		G. κλειδός.	A. κλ-εῖδας,	
	V. βότρ-υες,			V. κλ-εῖδες,	

Θυγάτηρ, a daughter, *ἄνθρωπος*, a man, and *Δημήτηρ*, Ceres, are syncopated in all cases, except the nominative and vocative singular, and the dative plural, *ἄνθρωποι* inserting *δ*, because *ρ* is never immediately preceded by *ν*.

Sing.		Sing.	
N. <i>θυγάτηρ</i> ,		N. <i>ἄνθρωπος</i> ,	
G. <i>θυγατ-έρος</i> ,	<i>θυγατ-ρός</i> ,	G. <i>ἄν-έρος</i> ,	<i>ἄν-δρός</i> ,
D. <i>θυγατ-έρι</i> ,	<i>θυγατ-ρὶ</i> ,	D. <i>ἄν-έρι</i> ,	<i>ἄν-δρὶ</i> ,
A. <i>θυγατ-έρα</i> ,	<i>θύγατ-ρα</i> ,	A. <i>ἄν-έρα</i> ,	<i>ἄν-δρα</i> ,
V. <i>θύγατ-ερ</i> .		V. <i>ἄν-ερ</i> .	
Dual.		Dual.	
N. A. V. <i>θυγατ-έρε</i> ,	<i>θύγατ-ρε</i> ,	N. A. V. <i>ἄν-ερε</i> ,	<i>ἄν-δρε</i> ,
G. D. <i>θυγατ-έροι</i> ,	<i>θυγατ-ροῖν</i> .	G. D. <i>ἄν-έροι</i> ,	<i>ἄν-δροῖν</i> .
Plur.		Plur.	
N. <i>θυγατ-έρες</i> ,	<i>θύγατ-ρες</i> ,	N. <i>ἄν-έρες</i> ,	<i>ἄν-δρες</i> ,
G. <i>θυγατ-έρων</i> ,	<i>θυγατ-ρῶν</i> ,	G. <i>ἄν-έρων</i> ,	<i>ἄν-δρῶν</i> ,
D. <i>θυγατ-ράσι</i> ,		D. <i>ἄν-δράσι</i> ,	
A. <i>θυγατ-έρας</i> ,	<i>θύγατ-ρας</i> ,	A. <i>ἄν-έρας</i> ,	<i>ἄν-δρας</i> ,
V. <i>θύγατ-έρες</i> ,	<i>θύγατ-ρες</i> .	V. <i>ἄν-έρες</i> ,	<i>ἄν-δρες</i> .

After this manner also *ἀρὴν*, *ἀρσενος*, *ἀρνός*, a lamb, and *κύων*, *κύωνος*, *κυνός*, a dog, are syncopated, the latter dropping *ο* in all the cases. To these may be joined *πατήρ*, a father, *μήτηρ*, a mother, and *γαστήρ*, the belly; but they are not syncopated in the accusative singular, and the genitive and accusative plural, to distinguish them from *πάτρα*, one's native country, *μήτρα*, the matrix, and *γάστρα*, the bottom of a vessel, of the first declension. *Γαστήρ* differs from *πατήρ* and *μήτηρ*, by making *γαστήρ-αι* in the dative plural.

*** [The old Greek grammarians made ten declensions, five of simple, and five of contracted nouns. Of these declensions the four first are *parasyllabic*, or have an equal number of syllables in all the cases; the rest are *imparisyllabic*, or have a greater number of syllables in the oblique cases than in the nominative.

I. SIMPLES.

FIRST DECLENSION.

Nouns of the first declension of simples end in *αι*, *ης*, masculine.

<i>ὁ ταμίας</i> , a steward.	
Sing.	Dual.
N. <i>ταμί-αις</i> ,	
G. <i>ταμί-ου</i> ,	N. A. V. <i>ταμί-α</i> ,
D. <i>ταμί-ᾱ</i> ,	
A. <i>ταμί-αν</i> ,	G. D. <i>-ταμί-αν</i> .
V. <i>ταμί-α</i> .	
Plur.	
N. <i>ταμί-αις</i> ,	
G. <i>ταμί-ων</i> ,	
D. <i>ταμί-αις</i> ,	
A. <i>ταμί-ας</i> ,	
V. <i>ταμί-αι</i> .	

Some nouns in *as* make the genitive in *a* as well as *ou*· as, Πυθαγόρας, gen. Πυθαγόρου and Πυθαγόρα· πατραλοίας, gen. πατραλοίου and πατραλοία. Some keep *a* exclusively; as, Θωμάς, gen. Θωμά· Βορῖα, gen. Βορῖα· Σατανᾶς, gen. Σατανᾶ· πάππας, gen. πάππα. These genitives in *a* were the Doric form.

ὁ τιλώνης, a publican.

Sing.	Dual.	Plur.
N. τιλών-ης,		N. τιλῶν-αι,
G. τιλών-ου,	N. A. V. τιλῶν-α,	G. τιλῶν-ῶν,
D. τιλών-η,		D. τιλών-αις,
A. τιλών-ην,	G. D. τιλῶν-αιν.	A. τιλών-ας,
V. τιλών-η.		V. τιλῶν-αι.

All nouns in *της*, poetical nouns in *πης*, national names in *ης*, and compounds of μετρίω, πωλίω, τριζώ, make the vocative in *a*· as, προφήτης, προφῆτα· κυνῶπης, κυνῶπα· Σκύθης, Σκύθα· γιωμίτης, γιωμίτρα. Also λάγνης, Μεναίχμης, Πυραίχμης. But Αἰήτης, αἰναρίτης, καλλιλαμπίτης, make *η*. Nouns in *στης*, make *a* or *η*· as, ληστής, ληστὰ and ληστή.

The Æolians and Macedonians adopted the termination *a* even in the nominative of these nouns; thus, ἰκπῶτα for ἰκπότης, νεφεληγιγῆτα for νεφεληγιγῆτης. Hence in Latin *cometa*, *planeta*, *poëta*, from καμήτης, πλανήτης, ποιητής.

Some nouns of this declension are contracted; as,

Ἑρμίας, ἦς, Mercury.	Ἀπελλίης, ἦς, Apelles.
Sing.	Sing.
N. Ἑρμ-ίας, ἦς,	N. Ἀπελλ-ίης, ἦς,
G. Ἑρμ-ίου, οὔ,	G. Ἀπελλ-ίου, οὔ,
D. Ἑρμ-ία, ἦ,	D. Ἀπελλ-ίη, ἦ,
A. Ἑρμ-ίαν, ἦν,	A. Ἀπελλ-ίην, ἦν,
V. Ἑρμ-ία, ἦ, &c.	V. Ἀπελλ-ίη, ἦ, &c.

SECOND DECLENSION.

Nouns of the second declension of simples end in *a*, *η*, feminine.

ἡ μῦσα, a muse.

Sing.	Dual.	Plur.
N. μῦσ-α,		N. μῦσ-αι,
G. μῦσ-ης,	N. A. V. μῦσ-α,	G. μουσ-ῶν,
D. μῦσ-η,		D. μῦσ-αις,
A. μῦσ-αν,	G. D. μῦσ-αιν.	A. μῦσ-ας,
V. μῦσ-α.		V. μῦσ-αι.

Nouns in *ρα*, *a* pure, and *ᾶ* contracted, with some proper names, as Ἀνδρα, Ἀνδρομίδα, Φιλομήλα, Γίλα, make the genitive in *ας*, and the dative in *α*· thus,

ἡ φίλια, friendship.

Sing.	Dual.	Plur.
N. φίλ-α,		N. φίλ-αι,
G. φίλ-ας,	N. A. V. φίλ-α,	G. φίλι-ῶν,
D. φίλ-α,		D. φίλ-αις,
A. φίλ-αν,	G. D. φίλ-αιν.	A. φίλ-ας,
V. φίλ-α.		V. φίλ-αι.

Obs. 1. A vowel is called *pure*, when it immediately follows a vowel or diphthong, with which it is not *mixed* or united in sound.

Obs. 2. The ancient Latins followed this manner of making the genitives in *as*; as, *terras, escas, Latonas*, for *terræ, escæ, Latonæ*. *Paterfamilias* continued always in use.

		ὁ τιμή, honor.	
Sing.		Dual.	Plur.
N. τιμή,			N. τιμή,
G. τιμή,		N. A. V. τιμή,	G. τιμή,
D. τιμή,			D. τιμή,
A. τιμή,		G. D. τιμή.	A. τιμή,
V. τιμή.			V. τιμή.

Some words of the second declension are contracted, by dropping the vowel preceding the terminations *α, η* except *ια* not preceded by a vowel or *ε*, which is contracted into *ῆ* thus,

μῆνα, ᾧ, a mina.		ἱρία, ᾧ, wool.		γῆα, γῆ, the earth.	
Sing.		Sing.		Sing.	
N. μῆνα, ᾧ,		N. ἱρία, ᾧ,		N. γῆα, ῆ,	
G. μῆνα, ᾧ,		G. ἱρία, ᾧ,		G. γῆα, ῆ,	
D. μῆνα, ᾧ,		D. ἱρία, ᾧ,		D. γῆα, ῆ,	
A. μῆνα, ᾧ,		A. ἱρία, ᾧ,		A. γῆα, ῆ,	
V. μῆνα, ᾧ, &c.		V. ἱρία, ᾧ, &c.		V. γῆα, ῆ, &c.	

γαλῆν, ῆ, a weasel.		ἀπλῆν, ῆ, simplicity.	
Sing.		Sing.	
N. γαλῆν, ῆ,		N. ἀπλῆν, ῆ,	
G. γαλῆν, ῆ,		G. ἀπλῆν, ῆ,	
D. γαλῆν, ῆ,		D. ἀπλῆν, ῆ,	
A. γαλῆν, ῆ,		A. ἀπλῆν, ῆ,	
V. γαλῆν, ῆ, &c.		V. ἀπλῆν, ῆ, &c.	

THIRD DECLENSION.

Nouns of the third declension end in *ος*, generally masculine but sometimes feminine, and *ον* neuter.

ὁ λόγος, a word, speech.			
Sing.		Dual.	Plur.
N. λόγος,			N. λόγοι,
G. λόγου,		N. A. V. λόγου,	G. λόγων,
D. λόγου,			D. λόγων,
A. λόγου,		G. D. λόγων.	A. λόγων,
V. λόγου.			V. λόγοι.

Obs. In a few instances the common dialect, like the Attic, makes the vocative like the nominative; as, ὦ Θεός, whence the Latin *o Deus*; ὦ ὄντες, *heus tu*.

τὸ ξύλον, wood.			
Sing.		Dual.	Plur.
N. ξύλον,			N. ξύλα,
G. ξύλου,		N. A. V. ξύλου,	G. ξύλων,
D. ξύλου,			D. ξύλων,
A. ξύλου,		G. D. ξύλων.	A. ξύλων,
V. ξύλου.			V. ξύλα.

Some words of the third declension are contracted, by changing *ae*, *eo*, into *ou*, and *ia*, *ea*, into *ai*, and dropping *i* and *e* before a long vowel or diphthong.

τὸ ἔστίον, a bone.		
Sing.	Dual.	Plur.
N. ἔστ-ιον, <i>oĩn</i> ,		N. ἔστ-ία, <i>ai</i> ,
G. ἔστ-ιον, <i>oĩ</i> ,	N. A. V. ἔστ-ίω, <i>ai</i> ,	G. ἔστ-ίων, <i>ai</i> ν,
D. ἔστ-ίη, <i>ai</i> ,		D. ἔστ-ίαις, <i>ai</i> ς,
A. ἔστ-ιον, <i>oĩν</i> ,	G. D. ἔστ-ίον, <i>oĩν</i> .	A. ἔστ-ία, <i>ai</i> ,
V. ἔστ-ίον, <i>oĩν</i> .		V. ἔστ-ία, <i>ai</i> .

ὁ νόος, the understanding.		
Sing.	Dual.	Plur.
N. ν-όος, <i>oĩς</i> ,		N. ν-όαι, <i>ai</i> ,
G. ν-όου, <i>oĩ</i> ,	N. A. V. ν-όω, <i>ai</i> ,	G. ν-όων, <i>ai</i> ν,
D. ν-όη, <i>ai</i> ,		D. ν-όαις, <i>ai</i> ς,
A. ν-όος, <i>oĩν</i> ,	G. D. ν-όοιν, <i>oĩν</i> .	A. ν-όους, <i>oĩς</i> ,
V. ν-όος, <i>oĩ</i> .		V. ν-όαι, <i>ai</i> .

So its compounds *ὑπόνοος*, *ἄνοος*, &c. Also *ῥέος*, a stream; *πλόος*, a voyage; *χρόος*, down; *χρόος*, the skin; with their compounds. But the neuter plural in *a* of compounds remains uncontracted; as, *ὑποα*, *καλίῃρα*, *ὑπλοα*. Even in the genitive we rather say *ὑπόων*, *ἐκπλόων*, than *ὑπόων*, *ὑπλων*, &c.

To the contracted of this form may *Ἰησοῦς* be referred, differing in the dative only, which ends in *oĩ* and (with more propriety than to the triptots) diminutives in *oĩς* as, *Διονῶς*, *Καμῶς*, *Κλαυνῶς*.

Sing.	Sing.
N. Ἰησ-οῦς,	N. Διον-ῶς,
G. Ἰησ-οῦ,	G. Διον-ῶ,
D. Ἰησ-οῦ,	D. Διον-ῶ,
A. Ἰησ-οῦν,	A. Διον-ῶν,
V. Ἰησ-οῦ.	V. Διον-ῶ.

FOURTH DECLENSION.

Nouns of the fourth declension of simples end in *ως*, mostly masculine but sometimes feminine, and *ων* neuter.

This declension is, in reality, nothing but the Attic dialect of the third, from which it is formed by changing the last vowel or diphthong into *ω*, subscribing *i*, and making the vocative like the nominative; as, *λαγώς*, *λαγῶ*, a hare, for *λαγός*, *λαγῶ*. If the vowel preceding *ως* be *a* long, it is changed into *i* as, *λιώς*, for *λαός*, a people; *ἀνώγειον*, *ἀνώγειων*, a hall.

ὁ λιώς, a temple.		
Sing.	Dual.	Plur.
N. νι-ώς,		N. νι-ῶ,
G. νι-ῶ,	N. A. V. νι-ῶ,	G. νι-ῶν,
D. νι-ῶ,		D. νι-ῶς,
A. νι-ῶν,	G. D. νι-ῶν.	A. νι-ῶς,
V. νι-ῶς.		V. νι-ῶ.

τὸ ἀνώγειον, a hall.

Sing.	Dual.	Plur.
N. ἀνώγει-ων,	N. A. V. ἀνώγει-ω,	N. ἀνώγει-ω,
G. ἀνώγει-ω,		G. ἀνώγει-ων,
D. ἀνώγει-η,	G. D. ἀνώγει-ην.	D. ἀνώγει-ης,
A. ἀνώγει-ων,		A. ἀνώγει-ω,
V. ἀνώγει-ων.		V. ἀνώγει-ω.

Obs. 1. There is one neuter in *ως*, viz. τὸ χρεῖω, τοῦ χρεῖω, a debt; though τὸ χρεῖον, τοῦ χρεῖον, is also used.

Obs. 2. The Attics frequently omit *ν* in the accusative; as, τὸν λαγὼν, τὸν νιῶν, τὴν ἰω. So Κῶ, Κίω, Ἄθω. Sometimes in the nominative; as, τὸ ἀγῆρων, for ἀγῆρων.

Obs. 3. The Attics often decline after this form, words which otherwise belong to the fifth declension; as, Μῖνω for Μῖνωες, from Μῖνωες · γίλων for γίλωτα, from γίλωες · and the later Greeks decline words in *ως*, which belong to the fourth, according to the fifth declension; as, κάλωες for κάλω, from κάλωες.

FIFTH DECLENSION.

Words belonging to the fifth declension of simples end in *α, ι, υ*, neuter, and *ν, ρ, σ, ξ, ψ*, of all genders, and increase in the genitive.

ὁ σωτήρ, a saviour.

Sing.	Dual.	Plur.
N. σωτήρ,	N. A. V. σωτήρ-ι,	N. σωτήρ-ις,
G. σωτήρ-ος,		G. σωτήρ-ων,
D. σωτήρ-ι,	G. D. σωτήρ-ειν.	D. σωτήρ-σι,
A. σωτήρ-α,		A. σωτήρ-ας,
V. σωτήρ.		V. σωτήρ-ις.

τὸ σῶμα, a body.

Sing.	Dual.	Plur.
N. σῶμα,	N. A. V. σῶμα-τι,	N. σῶμα-τα,
G. σῶμα-τος,		G. σῶμά-των,
D. σῶμα-τι,	G. D. σῶμά-τοιιν.	D. σῶμα-σι,
A. σῶμα,		A. σῶμα-τα,
V. σῶμα.		V. σῶμα-τα.

Some words of this declension are contracted in every case; as,

Sing.	Sing.	Sing.
N. ἱαρ, ἡρ, the spring,	N. λᾶας, λᾶς, a stone,	N. δαῖς, δᾶς, a torch,
G. ἱαρος, ἡρος, &c.	G. λάας, λᾶος, &c.	G. δαῖδος, δαδός, &c.

Some are contracted only in the nominative, accusative, and vocative plural; as,

ναῦς, a ship.			βοῦς, an ox or cow.		
Sing.	Plur.		Sing.	Plur.	
N. ναῦς,	N. ν-ᾶις,	} αῦς.	N. βοῦς,	N. β-όις,	} οῦς.
G. ναός.	A. ν-ᾶας,		G. βοός.	A. β-όας,	
	V. ν-ᾶις,			V. β-όις,	
βότρυς, a bunch of grapes.			κλεις, a key.		
Sing.	Plur.		Sing.	Plur.	
N. βότρυς,	N. βότρε-υιθ,	} υς.	N. κλεις,	N. κλ-εῖδεις,	} ῶς.
G. βότρυος.	A. βότρε-υας,		G. κλειδός.	A. κλ-εῖδας,	
	V. βότρε-υις,			V. κλ-εῖδεις,	

Θυγάτηρ, a daughter, *ἄνθρωπος*, a man, and *Δημήτηρ*, Ceres, are syncopated in all cases, except the nominative and vocative singular, and the dative plural, *ἄνθρωποι* inserting *δ*, because *ρ* is never immediately preceded by *ν*.

Sing.				Sing.			
N.	Θυγάτ-ηρ,			N.	ἄν-ηρ,		
G.	Θυγατ-ήος,	Θυγατ-ρός,		G.	ἄν-ήος,	ἄν-δρός,	
D.	Θυγατ-ήρι,	Θυγατ-ρι,		D.	ἄν-ήρι,	ἄν-δρι,	
A.	Θυγατ-ήα,	Θύγατ-ρα,		A.	ἄν-ήρα,	ἄν-δρα,	
V.	Θύγατ-ε.			V.	ἄν-ε.		
Dual.				Dual.			
N. A. V.	Θυγατ-ήρι,	Θύγατ-ρι,		N. A. V.	ἄν-ήρι,	ἄν-δρι,	
G. D.	Θυγατ-ήων,	Θυγατ-ρῶν.		G. D.	ἄν-ήων,	ἄν-δρῶν.	
Plur.				Plur.			
N.	Θυγατ-ήεις,	Θύγατ-ρις,		N.	ἄν-ήεις,	ἄν-δρις,	
G.	Θυγατ-ήων,	Θυγατ-ρῶν,		G.	ἄν-ήων,	ἄν-δρῶν,	
D.	Θυγατ-ράσι,			D.	ἄν-δράσι,		
A.	Θυγατ-ήας,	Θύγατ-ρας,		A.	ἄν-ήας,	ἄν-δρας,	
V.	Θυγατ-ήεις,	Θύγατ-ρις.		V.	ἄν-ήεις,	ἄν-δρις.	

After this manner also *ἄρην*, *ἄρηνος*, *ἄρηνος*, a lamb, and *κύων*, *κύωνος*, *κύωνος*, a dog, are syncopated, the latter dropping *ο* in all the cases. To these may be joined *πατήρ*, a father, *μήτηρ*, a mother, and *γαστήρ*, the belly; but they are not syncopated in the accusative singular, and the genitive and accusative plural, to distinguish them from *πάτρα*, one's native country, *μήτρα*, the matrix, and *γάστρα*, the bottom of a vessel, of the second declension. *Γαστήρ* differs from *πατήρ* and *μήτηρ*, by making *γαστήροι* in the dative plural.

For the formation of the genitive, accusative, and vocative singular, and dative plural, of this declension, see pages 14. — 18.

II. CONTRACTS.

FIRST DECLENSION.

Nouns of the first declension of contracts end in *ης* masculine and feminine, and *υς*, *ος*, neuter.

ἡ τριήρης, a galley.

Sing.		Dual.		Plur.	
N.	τριή-ης,			N.	τριή-ης, ἡς,
G.	τριή-ος,	ους,	N. A. V. τριή-υς, η,	G.	τριή-ων, ὧν,
D.	τριή-υι,	υι,		D.	τριή-οις,
A.	τριή-ια,	η,	G. D. τριή-ιων, ὧν.	A.	τριή-ιας, υς,
V.	τριή-υς.			V.	τριή-υς, υς.

τὸ τεῖχος, a wall.

Sing.		Dual.		Plur.	
N.	τεῖχ-ος,			N.	τεῖχ-ια, η,
G.	τεῖχ-ος,	ους,	N. A. V. τεῖχ-υς, η,	G.	τεῖχ-ιων, ὧν,
D.	τεῖχ-ι,	ι,		D.	τεῖχ-οις, η,
A.	τεῖχ-ος,		G. D. τεῖχ-ιων, ὧν.	A.	τεῖχ-ιας, η,
V.	τεῖχ-ος.			V.	τεῖχ-ια, η.

Obs. 1. Proper names have sometimes the accusative and vocative according to the first of the simples; as, τὸν Σωκράτην, τὸν Ἀντισθένην, τὸν Ἀριστοφάνην, ὦ Σωκράτη, ὦ Ἀριστοφάνη.

Obs. 2. Proper names in *κλίης* are doubly contracted; thus,

	1st Contraction.	2d Contraction.
N.	Ἑρακλ-έης,	ῆς,
G.	Ἑρακλ-έως,	έως,
D.	Ἑρακλ-έϊ,	έϊ, ῆ,
A.	Ἑρακλ-έα,	έα, ῆ,
V.	Ἑρακλ-εις,	εις.

Obs. 3. The termination *εα*, when preceded by a vowel, is contracted into *α*, and not into *η* · as, ὄγις, τὸν and τὰ ὄγια, ὄγια · χεῖς, τὰ χεῖα, χεῖα.

SECOND DECLENSION.

Nouns of the second declension of contracts end in *ης* masculine and feminine, and *ι* neuter.

<i>ὁ ὄφις, a serpent.</i>		
Sing.	Dual.	Plur.
N. ὄφ-ης,	N. A. V. ὄφ-ις,	N. ὄφ-εις, ις,
G. ὄφ-ιος,		G. ὄφ-ίων,
D. ὄφ-ιῖ, ι,		D. ὄφ-ιοι,
A. ὄφ-ιν,		A. ὄφ-ιας, ις,
V. ὄφ-ι.	G. D. ὄφ-ίων.	V. ὄφ-εις, ις.
<i>τὸ σῖνσι, mustard.</i>		
Sing.	Dual.	Plur.
N. σῖνη-ι,	N. A. V. σῖνή-ις,	N. σῖνή-ια, ι,
G. σῖνή-ιος,		G. σῖνη-ίων,
D. σῖνή-ιῖ, ι,		D. σῖνή-ιοι,
A. σῖνη-ι,		A. σῖνή-ια, ι,
V. σῖνη-ι.	G. D. σῖνη-ίων.	V. σῖνή-ια, ι.

Obs. The form in *ις -ιος* is properly Ionic. Nouns in *ις* are more commonly inflected in *ιος*, D. *ιῖ*, *ιι*. Dual. N. *ιι*, G. *ίων*. Plural. N. V. *ις*, *ις*, G. *ίων*, D. *ιοι*, A. *ιας*, *ις*. But the most usual form of the genitives is the Attic, in *ιος* and *ίων*.

THIRD DECLENSION.

Nouns of the third declension of contracts end in *ους* masculine, *υς* masculine and feminine, and *υ* neuter.

<i>ὁ βασιλεύς, a king.</i>		
Sing.	Dual.	Plur.
N. βασιλ-εύς,	N. A. V. βασιλ-έις, ῆ,	N. βασιλ-έις, ῆς,
G. βασιλ-έως,		G. βασιλ-έων,
D. βασιλ-έϊ, ῆ,		D. βασιλ-έῳσι,
A. βασιλ-έα,		A. βασιλ-έας, ῆς,
V. βασιλ-έῳ.	G. D. βασιλ-έων.	V. βασιλ-έις, ῆς.

<i>ὁ πῆλιξος, an axe.</i>		
Sing.	Dual.	Plur.
N. πῆλιξ-ος,		N. πῆλιξ-ες, ις,
G. πῆλιξ-ος,	N. A. V. πῆλιξ-ι, η,	G. πῆλιξ-ῶν,
D. πῆλιξ-ει, ι,		D. πῆλιξ-ῶσι,
A. πῆλιξ-ον,	G. D. πῆλιξ-ῶιν.	A. πῆλιξ-ας, ις,
V. πῆλιξ-υ.		V. πῆλιξ-ις, ις.

<i>τὸ ἄστυ, a city.</i>		
Sing.	Dual.	Plur.
N. ἄστυ,		N. ἄστυ-α, η,
G. ἄστυ-ος,	N. A. V. ἄστυ-ι, η,	G. ἄστυ-ῶν,
D. ἄστυ-ει, ι,		D. ἄστυ-ῶσι,
A. ἄστυ-ον,	G. D. ἄστυ-ῶιν.	A. ἄστυ-α, η,
V. ἄστυ-υ.		V. ἄστυ-α, η.

Obs. The Attic genitive in *ιος* is most in use, particularly from masculines in *ιος*. Nouns in *ιος* pure contract *ιος* in the genitive into *ως*, and *ια* in the accusative singular and plural into *α*· as, *χοῖος*, a certain *measure*, *χοῖος* for *χολως*, *χοῖα* for *χολια*, and *χοῖα* for *χολιας*.

FOURTH DECLENSION.

Nouns of the fourth declension of contracts end in *ω*, *ως*, feminine.

<i>ἡ αἰδώς, modesty.</i>		
Sing.	Dual.	Plur.
N. αἰδ-ώς,		N. αἰδ-ὼι,
G. αἰδ-ῶος, ὠός,	N. A. V. αἰδ-ὼ,	G. αἰδ-ῶν,
D. αἰδ-ῶει, ὠι,		D. αἰδ-ῶσι,
A. αἰδ-ῶα, ὠα,	G. D. αἰδ-ῶιν.	A. αἰδ-ῶας,
V. αἰδ-ῶυ.		V. αἰδ-ῶι.

Obs. 1. The dual and plural are formed like nouns in *ος* of the third of the simples.

Obs. 2. The only nouns in *ως* of this form are *αἰδώς* and *ἡώς*, and the use of these scarcely extends beyond the singular.

Obs. 3. In the same manner are declined the Attic forms in *ω* for *ων* -ονος-α, *Γεργῶ*, *Γεργῶς*, for *Γεργῶν*, *Γεργόνος*.

FIFTH DECLENSION.

Nouns of the fifth declension of contracts end in *ας* pure and *εας*, and are of the neuter gender.

τὸ κίρας, a horn.

Sing.

N. κίρ-ας,		
G. κίρ-ατος, (by syncope) κίρ-ᾶτος, (by crasis) κίρ-ως,		
D. κίρ-ατι,	κίρ-αι,	κίρ-α,
A. κίρ-ας,		
V. κίρ-ας.		

N. A. V.	κίρ-ατι,	Dual	κίρ-αι,	κίρ-α,
	G. D. κίρ-άτοιη,		κίρ-άτοι,	κίρ-ῶν.
N. A. V.	κίρ-ατα,	Plur.	κίρ-αα,	κίρ-α,
	G. κίρ-άτων,		κίρ-άων,	κίρ-ῶν,
	D. κίρ-ασι,			
	A. κίρ-ατα,		κίρ-αα,	κίρ-α,
	V. κίρ-ατα,		κίρ-αα,	κίρ-α.] * * *

IRREGULAR NOUNS.

Irregular nouns may be divided into two classes, *defective* and *redundant*.

I. DEFECTIVE NOUNS.

The following are indeclinable; the names of the letters of the alphabet; nouns shortened by apocope, as δῶ for δῶμα, κῆρα or κῆρη for κῆρηνον· and some foreign names, as Ἀβραάμ.

Some have only one case, as ἡ δῶς, *a gift*; αἱ κατακλῶδες, *the fates*; ὦ πόποι, *O gods*.

Some are used in two cases only, as ὁ λῆς, τὸν λῆν, *a lion*; οἱ φθοῖς from φθόιες, τοὺς φθοῖς from φθόϊας, *a sort of cake*.

The following have the nominative, accusative, and vocative singular only; βρέτας, δέμας, ἦδος, λέπας, ὄναρ, ὄφελος, σέλας, ὕπαρ.

Some have no plural, as ἀήρ, ἄλς, γῆ, ἔλαιον, πῦρ, and others known by the sense.

The following have no singular; τὰ ἔγκατα, *entrails*; οἱ ἐτησίαι, *the trade winds*; the names of festivals, as τὰ Διονύσια, *the feast of Bacchus*; and some names of cities, as αἱ Ἀθῆναι, τὰ Μέγαρα.

II. REDUNDANT NOUNS.

1. Some nouns have different terminations in the nominative; as, Μωσῆς, Μωσεύς· δάκρυ, δάκρυον· δένδρος, δένδρον· χρῶς, χροῦς· ταῶν, ταῶς· στρατός, στρατί· φθογγός, φθογγή· πλαστήρ, πλαστής· μάκαρ, μάκαρς, μακάριος, &c. Nouns in ῶν, ὄνος, in particular, are declined by the Attics in ῶ, οῦς· as, χελιδῶ, χελιδοῦς, for χελιδῶν, χελιδόνης. So ἀηδῶ for ἀηδῶν, Γοργῶ for Γοργῶν.

Frequently a new form of the nominative arises from an oblique case of the old form; as, φύλαξ, φύλακος, and φύλακος, φυλάκον· μάρτυρ, μάρτυρος, and μάρτυρος, μαρτύρου· διάκτωρ,

διακτορος, and διακτορος, διακτόρου· ψίδυρ, ψίδυρος, and ψίδυρως, ψιδύρου. In like manner γέρων, γέροντος, whence the dative plural γερόντοις· πάθημα, παθήματος, dative plural παθημάτων. So from the accusative Δημητέρα, Δήμητρα, a new nominative Δήμητρα -ας, has arisen.

2. Some admit different inflections from the same nominative; as, μύκης, μύκου and μύκητος· Θαλής, Θαλού and Θάλητος· Άρης, Άρου, Άρεος, and Άρητος· έλεος, έλέου and έλέεος· όσσοι, όσσου and όσσεος· όχος, όχου and όχεος· σκότος, σκότου and σκότεος· τάριχος, ταρίχου and ταρίχεος· νοῦς, νοῦ and νοός· χοῦς, χοῦ and χοός· κάλως, κάλωι and κάλω· έρωις, έρωι and έρωις· μήνις, μήνι and μήνις· θέμις, θέμι and θέμις· Οιδίπους and all compounds of πους make ποδος and πον. Some nouns in ης are declined after the first and third declension in the accusative and vocative; thus, Σωκράτης of the third declension makes Σωκράτη, Σώκρατες, after the third, and Σωκράτην, Σωκράτη, after the first.

3. Some are regularly declined, and have besides, in the oblique cases, other forms, which descend from obsolete nominatives; as, υἱός, υἱοῦ, υἱῶ, and υἱέος, υἱεῖ, from υἱεύς, also υἱός, υἱῶ, from υἱς· όνειρον, όνειρου, and όνειρατος from όνειρας. Likewise αἶδης, αἶδου, and αἶδος from αἶς· άλκη, άλκης, and άλκος from άλξ· ίωνή, ίωνῆς, and ίωκος from ίώξ· κλάδος, κλάδου, and κλάδος from κλάς· κρόκη, κρόκης, and κροκός from κρός· λιτός, λιτοῦ, and λιτός from λίς· φυγή, φυγῆς, and φυγός from φύξ. In the same manner πρόβατον, dative plural προβάτοις, and πρόβασι from πρόβας· πρόσωπον, προσώποις, and προσώπασι from πρόσωπας.

Some nouns, without having two forms in use in any case, borrow their oblique cases from obsolete nominatives; as, γάλα, γάλακτος, from γάλαξ· γυνή, γυναικός, from γύναιξ· ύδαρ, ύδατος, from ύδας· σκαρ, σκατός, from σκάς· Ζεύς, voc. Ζεῦ, makes Διός, Διῦ, Δία, from Δις, and Ζηνός, Ζηνι, Ζήνα, from Ζήν.

4. Some have different genders in the singular and in the plural.

Masculine in the singular, and neuter in the plural; Τάριταρ -ος, -α. The following are commonly added, but they sometimes occur in the neuter singular; έρετμ-ός, -ά· ζυγ-ός, -ά· νῶτ-ος, -α.

Masculine in the singular, masculine and neuter in the plural; δεσμ-ός, -οι and -α· δίφρ-ος, -οι and -α· θεσμ-ός, -οι and -ά· κύκλ-ος, -οι and -α· λύχν-ος, -οι and -α· μεθ-ός, -οι and -ά· μοχλ-ός, -οι and -ά· πυρσ-ός, -οι and -ά· σῆτ-ος, -οι

and -α: σταθμ-ός, -οὶ and -ά: ταρσ-ός, -οὶ and -ά: χαλιν-ός, -οὶ and -ά. The following are more rare in the neuter plural; δάκτυλ-ος, -οι and -α: δρυμ-ός, -οὶ and -ά: ῥύπ-ος, -οι and -α: τράχηλ-ος, -οι and -α.

Feminine in the singular, feminine and neuter in the plural; κέλευθ-ος, -οι and -α.

DERIVATIVE NOUNS.

I. PATRONYMICS.

1. Masculine patronymics are derived from the genitive singular of their primitives, by changing the termination into *άδης*, *ιάδης*, or *ίδης*.

If the primitive be of the first declension, or in *ος* pure of the second, the change is into *άδης*: as, *Βορέας*, *Βορέ-ον*, *Βορε-άδης*: *Ἰππότης*, *Ἰππότ-ον*, *Ἰπποτ-άδης*: *Ἥλιος*, *Ἥλι-ού*, *Ἥλι-άδης*.

But when the penultima of the genitive is long, of whatever declension it be, the change is into *ιάδης*: as, *Λαέρτης*, *Λαέρτ-ον*, *Λαερτ-ιάδης*: *Ἄτλας*, *Ἄτλαντ-ος*, *Ἄτλαντ-ιάδης*.

Under every other circumstance the change is always into *ίδης*: as, *Αἰακός*, *Αἰακ-ού*, *Αἰακ-ίδης*: *Νέστωρ*, *Νέστορ-ος*, *Νεστορ-ίδης*.

The Ionics form their patronymics in *ίων*: as, *Κρονίων* for *Κρονίδης*, from *Κρόνος*. The Æolics in *άδιος*: as, *Τρῳάδιος* for *Τρῳάδης*, from *Τρῳάς*.

2. Feminine patronymics end in *ις*, *άς*, *ῆς*, *ίνη*, or *ώνη*.

Those in *ις* and *άς* are formed from their masculines by casting off *δη*: as, *Νεστορίδης*, *Νεστορίς*: *Ἠλιάδης*, *Ἠλιάς*.

Those in *ῆς*, from the nominative of the primitives, by changing the termination into *ῆς*: as, *Χρῦσης*, *Χρυσῆς*: *Κάδμος*, *Καδμηίς*.

Those in *ίνη*, from nominatives of the second declension in *ος* impure, and of the third in *ευς*: as, *Ἀδρηστος*, *Ἀδρηστινή*: *Νερεὺς*, *Νερίνη*.

Those in *ώνη*, from nominatives of the second declension in *ος*, and of the third in *ων*, when these terminations are preceded by *ι* or *υ*: as, *Ἀφρίσιος*, *Ἀφρισίωνη*: *Ἠλεκτρύων*, *Ἠλεκτρ-ώνη*.

II. DIMINUTIVES.

1. Masculine diminutives end in *ας*, *παππίας* from *πάππας*: *αἶς*, *λίθας* from *λίθος*: *ινης*, *ελαφίνης* from *ελαφος*: *ιλος*, *ναυτίλος* from *ναύτης*: *υλος*, *μικκύλος* from *μικκός*, Dor. for *μικρός*: *ιχνος*,

κυλίχνος from κύλιξ· ισκος, ἀνθρωπίσκος from ἄνθρωπος· ιων, μωρίων from μωρός.

2. Feminine diminutives end in *ας*, χοιράς from χοῖρος· *ις*, νηαῖς from νῆσος· *ιγξ*, φύσιγξ from φύσα· *ακη*, πιθάκη from πίθος· *ιχνη*, πόλιχνη from πόλις· *ισκη*, παιδίσκη from παῖς.

3. Neuter diminutives end in *ιον*, στρουθίον from στρουθός· *αιον*, γύναιον from γυνή· *ειον*, ἀγγεῖον from ἄγγος· *διον*, γήδιον from γῆ· *ιδιον*, γνωμίδιον from γνώμη· *υλλιον*, εἰδύλλιον from εἶδος· *αριον*, ὀνάριον from ὄνος· *ασιον*, κοράσιον from κόρη.

One primitive has sometimes a variety of diminutives; as, from κόρη is derived κορίσκη, κόριον, κοράσιον, κορίσκιον, κορίδιον.

One diminutive sometimes generates another; as, from πόλιχνη comes πολίχνιον.

III. VERBALS

Are generally formed by casting off the augment of their primitives, and changing the termination,

in the *first person* of the perfect passive,

into	{	μα,	as	γράμμα	from γέγραμμαι.
		μη,	—	γραμμῇ	
		μος,	—	δεσμός	
		μων,	—	νοήμων	
				—	δεδεσμαι.
				—	νενόημαι.

in the *second person* of the perfect passive,

into	{	ια,	as	δοκιμασία	from δεδοκίμασαι.
		ις,	—	ποίησις	
		ασιος,	—	θανυμάσιος	
		ιμος,	—	χρήσιμος	
				—	τεθαύμασαι.
				—	κέχρησαι.

in the *third person* of the perfect passive,

Masc.					
into	{	τηρ,	as	χαρακτήρ	from κεχάρακται.
		της,	—	ποιητής	
		τικός,	—	κριτικός	
		τος,	—	ἄκουστός	
		τωρ,	—	κοσμήτωρ	—
				—	κεκόσμηται.
Femin.					
into	{	τις,	as	πίστις	from πέπεισται.
		τρα,	—	ὀρχήστρα	
		τρις,	—	ὀρχηστρίς	
		τυς,	—	ὀρχηστύς	
				—	ὠρχησται.
Neut.					
into	{	τηριον,	as	ποτήριον	from πέποται.
		τρον,	—	δίδακτρον	
		τεος, εα, εον,	—	γραπτέος	
				—	γέγραπται.

in the *first person* of the perfect middle,

into	εὺς,	as	τομεὺς	from	τέτομα.
	η,	—	ἐπιστολή	—	ἐπέστολα.
	ιον,	—	λόγιον	—	λέλογα.
	ος,	—	τονος	—	τέτονα.

A few are formed from other tenses ; as,

λευκός, from the present λεύσσω ·

παράχη, from the perfect τετάραχα ·

θήκη, from the first aorist ἔθηκα ·

φυγή, from the second aorist ἔφυγον.

ADJECTIVES.

Adjectives are declined like substantives.

Some adjectives have different terminations for all the three genders ; some have one for the masculine and feminine, and another for the neuter ; others have only one for all the genders.

I. Adjectives of three terminations end in

M.	F.	N.
ος,	η,	ον ·
ας,	ασα,	αν ·
ας,	αινα,	αν ·
εις,	εισα,	εν ·
εις,	εσσα,	εν ·
ην,	εινα,	εν ·
ους,	ουσα,	ον ·
υς,	εια,	υ ·
υς,	υσα,	υν ·
ων,	ουσα,	ον ·
ων,	ουσα,	ουν ·
ων,	ωσα,	ων ·
ως,	ωσα,	ως ·
ως,	υια,	ος,

In adjectives of three terminations, all feminines are of the first declension ; all masculines in *ος*, with their neuters in *ον*, of the second ; and all other masculines and neuters, of the third.

καλός, beautiful.

Sing.	Dual.	Plur.
N. <i>καλ-ός, ἡ, ὄν,</i>	N. A. V.	N. <i>καλ-οί, αἱ, ἄ,</i>
G. <i>καλ-οῦ, ῆς, οῦ,</i>	<i>καλ-ῶ, ἄ, ὦ,</i>	G. <i>καλ-ῶν, ῶν, ὧν,</i>
D. <i>καλ-ῷ, ῆ, ῷ,</i>	G. D.	D. <i>καλ-οῖς, αῖς, οῖς,</i>
A. <i>καλ-όν, ἦν, ὄν,</i>	<i>καλ-οῖν, αῖν, οῖν.</i>	A. <i>καλ-οὺς, ἄς, ἄ,</i>
V. <i>καλ-έ, ἡ, ὄν.</i>		V. <i>καλ-οί, αἱ, ἄ.</i>

Adjectives in *ος* pure and *ρος* make the feminine in *α*· as, *φίλος, φιλικά, φίλιον, friendly* ; *μακρός, μακρά, μακρόν, long* : except those in *εος* and *οος* not preceded by *ρ*· as, *χάλκεος, χαλκή, χάλκεον, brazen* ; *ὄγδοος, ὄγδοη, ὄγδοον, the eighth*.

μακρός, long.

Sing.	Dual.	Plur.
N. <i>μακρ-ός, ἄ, ὄν,</i>	N. A. V.	N. <i>μακρ-οί, αἱ, ἄ,</i>
G. <i>μακρ-οῦ, ᾶς, οῦ,</i>	<i>μακρ-ῶ, ἄ, ὦ,</i>	G. <i>μακρ-ῶν, ῶν, ὧν,</i>
D. <i>μακρ-ῷ, ᾶ, ῷ,</i>	G. D.	D. <i>μακρ-οῖς, αῖς, οῖς,</i>
A. <i>μακρ-όν, ᾶν, ὄν,</i>	<i>μακρ-οῖν, αῖν, οῖν.</i>	A. <i>μακρ-οὺς, ἄς, ἄ,</i>
V. <i>μακρ-έ, ἄ, ὄν.</i>		V. <i>μακρ-οί, αἱ, ἄ.</i>

Some adjectives in *εος, εη, εον*, and *οος, οη, οον*, are contracted into *οῦς, ῆ, οῦν*· as, *χρῦς-εος, ἐη, εον, golden*, into *χρυσ-οῦς, ῆ, οῦν*· likewise some in *εος, έα, εον*, into *οῦς, ᾶ, οῦν*· as, *ἀργύρ-εος, έα, εον, of silver*, into *ἀργυρ-οῦς, ᾶ, οῦν*.

The adjectives *ἄλλος, τηλικούτος, τοιοῦτος*, and *τοσοῦτος*, make the neuter in *ο*, though the neuters *τοιοῦτον* and *τοσοῦτον* are sometimes found.

Many adjectives in *ος*, especially compounds and derivatives, have but one termination for the masculine and feminine ; as, *ἰ, ἡ ἰνδοξος*· also adjectives of three terminations are often used as common in Homer and the Attic writers ; as, *ελυτός Ἰσπεδάμεια*, Π. β'. 742. *ἀναγκαῖες τραφῆ*, Thucyd. 1. 2.

πᾶς, all.

Sing.
N. <i>π-ᾶς, π-ᾶσα, π-ᾶν,</i>
G. <i>π-αντός, ᾶσης, αντός,</i>
D. <i>π-αντί, ᾶση, αντί,</i>
A. <i>π-ᾶντα, ᾶσαν, ᾶν,</i>
V. <i>π-ᾶς, ᾶσα, ᾶν.</i>

μέλας, black.

Sing.
N. <i>μέλ-ας, αινα, αν,</i>
G. <i>μέλ-ᾶνος, αῖνης, ανος,</i>
D. <i>μέλ-ανι, αῖνη, ανί,</i>
A. <i>μέλ-ανα, αιναν, αν,</i>
V. <i>μέλ-αν, αινα, αν.</i>

Dual.

N. A. V. π-άντε, ἄσα, ἄντε,
G. D. π-άντοι, ἄσαι, ἄντοι.

Plur.

N. π-άντες, ἄσαι, ἄντα,
G. π-άντων, ἀσῶν, ἄντων,
D. π-ᾶσι, ἄσαις, πᾶσι,
A. π-άντας, ἄσας, ἄντα,
V. π-άντες, ἄσαι, ἄντα.

Participles in *αι*, *ασα*, *αν*, are declined like this adjective.

τυφθεῖς, *having been struck.*

Sing.

N. τυφθ-εῖς, εῖσα, ἐν,
G. τυφθ-έντος, εἰσης, έντος,
D. τυφθ-έντι, εἰση, έντι,
A. τυφθ-έντα, εἶσαν, ἐν,
V. τυφθ-εῖς, εῖσα, ἐν.

Dual.

N. A. V. τυφθ-έντε, εἶσα, έντε,
G. D. τυφθ-έντοι, εἶσαι, έντοι.

Plur.

N. τυφθ-έντες, εἶσαι, έντα,
G. τυφθ-έντων, εἰσῶν, έντων,
D. τυφθ-εἶσι, εἶσαις, εἶσι,
A. τυφθ-έντας, εἶσας, έντα,
V. τυφθ-έντες, εἶσαι, έντα.

From adjectives declined like *χαρίεις* arise several contracts, *ἦεις*, *ἦεσσα*, *ἦεν*, being contracted into *ἦς*, *ἦσσα*, *ἦν*, and *οῖς*, *ο῔εσσα*, *ο῔εν*, into *οὔς*, *οὔσσα*, *οὔν*· thus,

τιμῆς, *honored.*

Sing.

N. τιμ-ῆς, ἦσσα, ἦν,
G. τιμ-ῆντος, ἦσσης, ἦντος,
D. τιμ-ῆντι, ἦσση, ἦντι,
A. τιμ-ῆντα, ἦσαν, ἦν,
V. τιμ-ῆν or ἦ, ἦσσα, ἦν.

Dual.

N. A. V. τιμ-ῆντε, ἦσσα, ἦντε,
G. D. τιμ-ῆντοι, ἦσαι, ἦντοι.

Dual.

N. A. V. μελ-ανε, αῖνα, ανε,
G. D. μελ-άνοι, αῖναι, ἄνοι.

Plur.

N. μελ-ανες, αῖναι, ανα,
G. μελ-άνων, αῖνῶν, ἄνων,
D. μελ-ασι, αῖναις, ασι,
A. μελ-ανας, αῖνας, ανα,
V. μελ-ανες, αῖναι, ανα.

The only other of this form is *τάλας*, *wretched.*

χαρίεις, *graceful.*

Sing.

N. χαρῆ-εις, εῖσα, ἐν,
G. χαρῆ-έντος, εἰσης, έντος,
D. χαρῆ-έντι, εἰση, έντι,
A. χαρῆ-έντα, εἶσαν, ἐν,
V. χαρῆ-εν or ει, εῖσα, ἐν.

Dual.

N. A. V. χαρῆ-έντε, εἶσα, έντε,
G. D. χαρῆ-έντοι, εἶσαι, έντοι.

Plur.

N. χαρῆ-εντες, εῖσαι, έντα,
G. χαρῆ-έντων, εἰσῶν, έντων,
D. χαρῆ-εἰσι, εἶσαις, εἶσι,
A. χαρῆ-έντας, εἶσας, έντα,
V. χαρῆ-εντες, εἶσαι, έντα.

μελιτοῦς, *full of honey.*

Sing.

N. μελιτ-οὔς, οὔσσα, οὔν,
G. μελιτ-οὔντος, οὔσσης, οὔντος,
D. μελιτ-οὔντι, οὔσση, οὔντι,
A. μελιτ-οὔντα, οὔσαν, οὔν,
V. μελιτ-οὔν or οὔ, οὔσσα, οὔν.

Dual.

N. A. V. μελιτ-οὔντε, οὔσσα, οὔντε,
G. D. μελιτ-οὔντοι, οὔσαι, οὔντοι.

Plur.

- N. τιμ-ήντες, ἦσαι, ἦντα,
 G. τιμ-ήντων, ἡσσών, ἦντων,
 D. τιμ-ῆσι, ἡσσαις, ῆσι,
 A. τιμ-ήντας, ἡσσας, ἦντα, -
 V. τιμ-ήντες, ἦσαι, ἦντα.

τέρην, *tender*.

Sing.

- N. τέρ-ην, εἶνα, εν,
 G. τέρ-ερος, εἰνης, ερος,
 D. τέρ-ενι, εἰνη, ενι,
 A. τέρ-ενα, εἰναν, εν,
 V. τέρ-εν, εἶνα, εν.

Dual.

- N. A. V. τέρ-ερε, εἶνα, ερε,
 G. D. τερ-ένοι, εἰναι, ἐνοιν.

Plur.

- N. τέρ-ερες, εἶναι, ενα,
 G. τερ-ένων, εἰνών, ἐνων.
 D. τέρ-εσι, εἰναις, εσι,
 A. τέρ-ενας, εἰνας, ενα,
 V. τέρ-ερες, εἶναι, ενα.

Plur.

- N. μελιτ-οῦντες, οὔσαι, οὔντα,
 G. μελιτ-οόντων, οουσσών, οόντων,
 D. μελιτ-οῦσι, οούσαις, οῦσι,
 A. μελιτ-οὔντας, οούσας, οὔντα,
 V. μελιτ-οῦντες, οὔσαι, οὔντα.

δοῦς, *having given*.

Sing.

- N. δοῦς, δοῦσα, δόν,
 G. δόντος, δούσης, δόντος,
 D. δόντι, δούσῃ, δόντι,
 A. δόντα, δοῦσαν, δόν,
 V. δοῦς, δοῦσα, δόν.

Dual.

- N. A. V. δόντε, δοῦσα, δόντε,
 G. D. δόντοι, δούσαι, δόντοι.

Plur.

- N. δόντες, δοῦσαι, δόντα,
 G. δόντων, δουσών, δόντων,
 D. δοῦσι, δούσαις, δοῦσι,
 A. δόντας, δούσας, δόντα,
 V. δόντες, δοῦσαι, δόντα.

ῥδῦς, *sweet*.

Sing.

- N. ῥδ-ῦς, εἶα, ὕ,
 G. ῥδ-έος, εἶας, έος,
 D. ῥδ-εῖ, εἶ, εἶα, εἶ, εἶ,
 A. ῥδ-ὕν, εἶαν, ὕ,
 V. ῥδ-ὕ, εἶα, ὕ.

Dual.

- N. A. V. ῥδ-έε, εἶα, έε,
 G. D. ῥδ-έοιν, εἶαιν, έοιν.

G. D.

- ῥδ-έοιν, εἶαιν, έοιν.

Plur.

- N. ῥδ-έες, εἶς, εἶαι, έα,
 G. ῥδ-έων, εἰών, έων,
 D. ῥδ-έσι, εἶαις, εἶσι,
 A. ῥδ-έας, εἶς, εἶας, έα,
 V. ῥδ-έες, εἶς, εἶαι, έα.

Adjectives of this termination, in the poets, often make the accusative singular in *α* instead of *ν* as, *εὐρία πόντον*, Il. ζ'. 291.

Sometimes they are used as common, as, *ῥδῦς ἀντμή*, Odys. μ'. 369.

ζευγνύς, *joining*.

Sing.

- N. ζευγν-ὕς, ὕσα, ὕν,
 G. ζευγν-ύντος, ὕσης, ὕντος,
 D. ζευγν-ύντι, ὕσῃ, ὕντι,
 A. ζευγν-ύντα, ὕσαν, ὕν,
 V. ζευγν-ὕς, ὕσα, ὕν.

ἐκὼν, *willing*.

Sing.

- N. ἐκ-ὼν, οὔσα, ὄν,
 G. ἐκ-όντος, ούσης, ὄντος,
 D. ἐκ-όντι, ούσῃ, ὄντι,
 A. ἐκ-όντα, οὔσαν, ὄν,
 V. ἐκ-ὼν, οὔσα, ὄν.

Dual.

N. A. V. *ζευγν-ύντε, ύσα, ύντε,*
G. D. *ζευγν-ύντοιιν, ύσαιιν, ύντοιιν.*

Plur.

N. *ζευγν-ύντες, ύσαι, ύντα,*
G. *ζευγν-ύντων, υσών, ύντων,*
D. *ζευγν-ύσι, ύσαις, ύσι,*
A. *ζευγν-ύντας, ύσας, ύντα,*
V. *ζευγν-ύντες, ύσαι, ύντα.*

Dual.

N. A. V. *εκ-όντε, ούσα, όντε,*
G. D. *εκ-όντοιιν, ούσαιιν, όντοιιν.*

Plur.

N. *εκ-όντες, ούσαι, όντα,*
G. *εκ-όντων, ουσών, όντων,*
D. *εκ-ούσι, ούσαις, ούσι,*
A. *εκ-όντας, ούσας, όντα,*
V. *εκ-όντες, ούσαι, όντα.*

Participles of the present, first future, and second aorist active are declined like *ικών*.

τυπών, going to strike.

Sing.

N. *τυπ-ών, ούσα, ούν,*
G. *τυπ-ώντος, ούσης, ούντος,*
D. *τυπ-ούντι, ούση, ούντι,*
A. *τυπ-ούντα, ούσαν, ούν,*
V. *τυπ-ών, ούσα, ούν.*

Dual.

N. A. V. *τυπ-ούντε, ούσα, ούντε,*
G. D. *τυπ-έντοιιν, έσαιιν, έντοιιν.*

Plur.

N. *τυπ-ούντες, ούσαι, ούντα,*
G. *τυπ-ούντων, ουσών, ούντων,*
D. *τυπ-ούσι, ούσαις, ούσι,*
A. *τυπ-ούντας, ούσας, ούντα,*
V. *τυπ-ούντες, ούσαι, ούντα.*

τετυφώς, having struck.

Sing.

N. *τετυφ-ώς, υία, ός,*
G. *τετυφ-ότος, υίας, ότος,*
D. *τετυφ-ότι, υία, ότι,*
A. *τετυφ-ότα, υίαν, ός,*
V. *τετυφ-ώς, υία, ός.*

Dual.

N. A. V. *τετυφ-ότε, υία, ότε,*
G. D. *τετυφ-ότοιιν, υίαιιν, ότοιιν.*

Plur.

N. *τετυφ-ότες, υίαι, ότα,*
G. *τετυφ-ότων, υιών, ότων,*
D. *τετυφ-όσι, υίαις, όσι,*
A. *τετυφ-ότας, υίας, ότα,*
V. *τετυφ-ότες, υίαι, ότα.*

τιμών, honoring.

Sing.

N. *τιμ-ών, ώσα, ών,*
G. *τιμ-ώντος, ώσης, ώντος,*
D. *τιμ-ώντι, ώση, ώντι,*
A. *τιμ-ώντα, ώσαν, ών,*
V. *τιμ-ών, ώσα, ών.*

Dual.

N. A. V. *τιμ-ώντε, ώσα, ώντε,*
G. D. *τιμ-ώντοιιν, ώσαιιν, ώντοιιν.*

Plur.

N. *τιμ-ώντες, ώσαι, ώντα,*
G. *τιμ-όντων, ωσών, ώντων,*
D. *τιμ-ώσι, ώσαις, ώσι,*
A. *τιμ-ώντας, ώσας, ώντα,*
V. *τιμ-ώντες, ώσαι, ώντα.*

έστώς, standing.

Sing.

N. *έστ-ώς, ώσα, ώς,*
G. *έστ-ώτος, ώσης, ώτος,*
D. *έστ-ώτι, ώση, ώτι,*
A. *έστ-ώτα, ώσαν, ώς,*
V. *έστ-ώς, ώσα, ώς.*

Dual.

N. A. V. *έστ-ώτε, ώσα, ώτε,*
G. D. *έστ-ώτοιιν, ώσαιιν, ώτοιιν.*

Plur.

N. *έστ-ώτες, ώσαι, ώτα,*
G. *έστ-ώτων, ωσών, ώτων,*
D. *έστ-ώσι, ώσαις, ώσι,*
A. *έστ-ώτας, ώσας, ώτα,*
V. *έστ-ώτες, ώσαι, ώτα.*

II. Adjectives of two terminations end in

M. F.	N.
ος,	ον ·
ας,	αν ·
ην,	εν ·
ης,	ες ·
ις,	ι ·
ους,	ουν ·
υς,	υ ·
ων,	ον ·
ωρ,	ορ ·
ως,	ων ·

All adjectives of two terminations are of the third declension; except those in *ος* and *ως*, which are of the second.

ἐνδοξος, <i>glorious</i> .		
Sing.	Dual.	Plur.
N. ἐνδοξ-ος,	N. A. V. ἐνδόξ-ω, G. D. ἐνδόξ-οιν.	N. ἐνδοξ-οι, α,
G. ἐνδόξ-ου,		G. ἐνδόξ-ων,
D. ἐνδόξ-ω,		D. ἐνδόξ-οις,
A. ἐνδοξ-ον,		A. ἐνδόξ-ους, α,
V. ἐνδοξ-ε,	ον.	V. ἐνδοξ-οι, α.

Several adjectives which are properly common sometimes take a distinct feminine; as, ἀθανάτη μήτηρ, Hom. ; πελοποιμήνη Δημήτηρ, Aristoph.

αἰνός, <i>everflowing</i> .		
Sing.	Dual.	Plur.
N. αἰν-ας,	N. A. V. αἰν-αντε, G. D. αἰν-άντοιιν.	N. αἰν-αντες, αντα,
G. αἰν-αντος,		G. αἰν-άντων,
D. αἰν-αντι,		D. αἰν-ασι,
A. αἰν-αντα,		A. αἰν-αντας, αντα,
V. αἰν-αν.	αν,	V. αἰν-αντες, αντα.

ἄρσῆν, <i>male</i> .		
Sing.	Dual.	Plur.
N. ἄρσῆ-ην,	N. A. V. ἄρσῆ-ενε, G. D. ἄρσῆ-ένοιιν.	N. ἄρσῆ-ενες, ενα,
G. ἄρσῆ-ενος,		G. ἄρσῆ-ένων,
D. ἄρσῆ-ενι,		D. ἄρσῆ-εσι,
A. ἄρσῆ-ενα,		A. ἄρσῆ-ενας, ενα,
V. ἄρσῆ-εν.	εν,	V. ἄρσῆ-ενες, ενα.

ἀληθής, true.

Sing.	Dual.	Plur.
N. ἀληθ-ής, ἑς,	N. A. V. ἀληθ-έε, ἡ,	N. ἀληθ-έες, εἰς, ἑα, ἡ,
G. ἀληθ-έος, οὗς,		G. ἀληθ-έων, ὧν,
D. ἀληθ-εῖ, εἷ,	G. D. ἀληθ-έοιν, οἷν.	D. ἀληθ-έσι,
A. ἀληθ-έα, ἡ, ἑς,		A. ἀληθ-έας, εἰς, ἑα, ἡ,
V. ἀληθ-ές.		V. ἀληθ-έες, εἰς, ἑα, ἡ.

εὐχαρις, agreeable.

Sing.	Dual.	Plur.
N. εὐχαρ-ις, ι,	N. A. V. εὐχάρ-ιτε,	N. εὐχάρ-ιτες, ιτα,
G. εὐχάρ-ιτος,		G. εὐχαρ-ίτων,
D. εὐχάρ-ιτι,	G. D. εὐχαρ-ίτοιιν.	D. εὐχάρ-ισι,
A. εὐχάρ-ιτα & ιν, ι,		A. εὐχάρ-ιτας, ιτα,
V. εὐχαρ-ι.		V. εὐχάρ-ιτες, ιτα.

δίπους, two-footed.

Sing.	Dual.	Plur.
N. δίπ-ους, ουν,	N. A. V. δίπ-οδε,	N. δίπ-οδες, οδα,
G. δίπ-οδος,		G. διπ-όδων,
D. δίπ-οδι,	G. D. διπ-όδοιν.	D. δίπ-οσι,
A. δίπ-οδα & ουν, ουν,		A. δίπ-οδας, οδα,
V. δίπ-ους & ου, ουν.		V. δίπ-οδες, οδα.

Adjectives in *ους* are declined after the substantives of which they are compounded. Thus, *ἀνόδους, ουν, toothless*, G. -οντος, D. -οντι, A. -οντα, ουν. Contracted compounds of nouns of the second declension thus; *εὖν-ους, ουν, favorably disposed*, G. -ον, D. -η, A. -ον, V. -ον, ουν. In the same manner those of *μῦν, ας, δίμους, &c.*

ἄδακρυς, tearless.

Sing.	Dual.	Plur.
N. ἄδακρ-υς, υ,	N. A. V. ἀδάκρ-υε,	N. ἀδάκρ-υες, υς, υα,
G. ἀδάκρ-υος,		G. ἀδακρ-ύων,
D. ἀδάκρ-υι,	G. D. ἀδακρ-ύοιν.	D. ἀδάκρ-υσι,
A. ἀδακρ-υν, υ,		A. ἀδάκρ-υας, υς, υα,
V. ἄδακρ-υ.		V. ἀδάκρ-υες, υς, υα.

εὐδαίμων, happy.

Sing.	Dual.	Plur.
N. εὐδαίμ-ων, ον,	N. A. V. εὐδαίμ-ονε,	N. εὐδαίμ-ονες, ονα,
G. εὐδαίμ-ονος,		G. εὐδαίμ-όνων,
D. εὐδαίμ-ονι,	G. D. εὐδαίμ-όνοιν.	D. εὐδαίμ-οσι,
A. εὐδαίμ-ονα, ον,		A. εὐδαίμ-ονας, ονα,
V. εὐδαίμ-ον.		V. εὐδαίμ-ονες, ονα.

Comparatives in *ων* are declined like *εἰδαίμων*, but they syncope and contract the accusative singular of the common gender, and the nominative, accusative, and vocative plural of all genders; thus,

μείζων, greater.

Sing.		Dual.		Plur.
N. <i>μείζ-ων,</i>	<i>ον,</i>	N. A. V. <i>μείζ-ονε,</i>	N. <i>μείζ-ονες, οες, ους,</i>	<i>ονα, οα, ω,</i>
G. <i>μείζ-ονος,</i>			G. <i>μείζ-όνων,</i>	
D. <i>μείζ-ονι,</i>			D. <i>μείζ-οσι,</i>	
A. <i>μείζ-ονα, οα, ω, ον,</i>		G. D. <i>μείζ-όνοιν.</i>	A. <i>μείζ-ονας, οας, ους, ονά, οα, ω,</i>	
V. <i>μείζον.</i>			V. <i>μείζ-ονες, οες, ους, ονα, οα, ω.</i>	

μεγαλήτωρ, magnanimous.

Sing.		Dual.		Plur.
N. <i>μεγαλήτ-ωρ, ορ,</i>		N. A. V. <i>μεγαλήτ-ορε,</i>	N. <i>μεγαλήτ-ορες, ορα,</i>	
G. <i>μεγαλήτ-ορος,</i>			G. <i>μεγαλήτ-όρων,</i>	
D. <i>μεγαλήτ-ορι,</i>			D. <i>μεγαλήτ-ορσι,</i>	
A. <i>μεγαλήτ-ορα, ορ,</i>		G. D. <i>μεγαλήτ-όροιιν.</i>	A. <i>μεγαλήτ-ορας, ορα,</i>	
V. <i>μεγαλήτ-ορ.</i>			V. <i>μεγαλήτ-ορες, ορα.</i>	

εὐγεως, fertile.

Sing.		Dual.		Plur.
N. <i>εὐγε-ως,</i>	<i>ων,</i>	N. A. V. <i>εὐγε-ω,</i>	N. <i>εὐγε-ω,</i>	<i>ω,</i>
G. <i>εὐγε-ω,</i>			G. <i>εὐγε-ων,</i>	
D. <i>εὐγε-ω,</i>			D. <i>εὐγε-ως,</i>	
A. <i>εὐγε-ων,</i>		G. D. <i>εὐγε-ων.</i>	A. <i>εὐγε-ως,</i>	<i>ω,</i>
V. <i>εὐγε-ως,</i>	<i>ων.</i>		V. <i>εὐγε-ω,</i>	<i>ω.</i>

Compounds of *γίλως*, *laughter*, *ἔρως*, *love*, and *κέρας*, *a horn*, follow the third declension; as, *φιλόγελ-ως, ων*, *fond of laughter*, G. *-ωτος*, D. *-ωτι*, A. *-ωτα*, *ων*; but the Attic form of the second declension is also used.

III. Adjectives of one termination are the cardinal numbers above *τέσσαρες*, *four*.

Other adjectives of one termination are masculine and feminine only. Such are, 1. Adjectives compounded with substantives which remain unchanged; as, *μακρόχειρ*, *long-handed*; *εὖρις*, *quick-scented*. 2. Those derived from *πατήρ* and *μήτηρ*; as, *ἄπατωρ*, *fatherless*; *ὁμομήτωρ*, *of the same mother*. 3. Adjectives in *ης -ήτος* and *ως -ωτος*; as, *ἄδμης*, *unsubdued*; *ἄγνως*, *unknown*, also *that does not know*; except *πένης*, *poor*, which is always masculine. 4. Adjectives in *ξ* and *ψ*; as, *ἥλις*, *of the*

same age; αἰγίληψ, *lofty*. 5. Adjectives in ας -αδος and ις -ιδος as, φεγάς, *fugitive*; ἀνάλκις, *weak, cowardly*, most of which, however, are feminine only.

Some are also neuter, except in the nominative and accusative; as, φοιτάσι πτεροῖς, Eurip. Some are masculine only; as, γέρον, *old*, and adjectives in ας and ης of the first declension, γεννάδας, *noble*; ἐθελοντής, *voluntary*.

The neuter, which is deficient, is expressed by another adjective; thus, for the neuter of ἄγνως, ἄγνωστον is used.

IRREGULAR ADJECTIVES.

Μέγας and πολὺς have only the nominative, accusative, and vocative, masculine and neuter, of the singular, and borrow the other cases from the obsolete μεγάλ-ος, η, ον, and πολλ-ός, ἡ, όν thus,

μέγας, *great*.

Sing.

N. ΜΕΓΑΣ, μεγάλη, ΜΕΓΑ,
G. μεγάλ-ου, ης, ου,
D. μεγάλ-ω, η, ω,
A. ΜΕΓΑΝ, μεγάλην, ΜΕΓΑ,
V. ΜΕΓΑ, μεγάλη, ΜΕΓΑ.

Dual.

N. A. V. μεγάλ-ω, α, ω,
G. D. μεγάλ-οιν, αιν, οιν.

Plur.

N. μεγάλ-οι, αι, α,
G. μεγάλ-ων, ων, ων,
D. μεγάλ-οις, αις, οίς,
A. μεγάλ-ους, ας, α,
V. μεγάλ-οι, αι, α.

πολὺς, *much*.

Sing.

N. ΠΟΛΥΣ, πολλή, ΠΟΛΥ,
G. πολλ-ού, ἧς, οὔ,
D. πολλ-ῷ, ἧ, ῷ,
A. ΠΟΛΥΝ, πολλήν, ΠΟΛΥ,
V. ΠΟΛΥ, πολλή, ΠΟΛΥ.

Dual.

N. A. V. πολλ-ῷ, ᾧ, ῷ,
G. D. πολλ-οῖν, αῖν, οῖν.

Plur.

N. πολλ-οὶ, αὶ, ᾶ,
G. πολλ-ῶν, ὧν, ὧν,
D. πολλ-οῖς, αῖς, οῖς,
A. πολλ-οὺς, ᾧς, ᾶ,
V. πολλ-οὶ, αὶ, ᾶ.

Obs. The poets decline πολλὺς throughout like ἥδης, whence comes πολίης in the genitive; πολίης, πολῆς, in the nominative plural; πολίων, in the genitive; and πολίης, πολῆς, in the accusative. Sometimes also the form πολλός, πολλόν, is used.

Σῶς, *safe*, contracted from σάος, has from this form only σῶς masculine and feminine, σῶν neuter and accusative, σῶς accusative plural; rarely the feminine singular and neuter plural σαῶ. All the rest is from σῶος, α, ον.

COMPARISON OF ADJECTIVES.

1. The comparative and superlative are generally formed by adding *τερος* and *τάτος* to the positive ; as, *μάκαρ*, happy, *μακάστερος*, *μακάτατος*.

Adjectives in *ος* drop *σ*, and, if the penultima be short, *ο* is changed into *ω* · as, *ἐνδοξος*, renowned, *ἐνδοξότερος*, *ἐνδοξότατος* · *σοφός*, wise, *σοφώτερος*, *σοφώτατος*.

Obs. Some adjectives in *ος*, particularly in the Attic writers, change *ος* into *αι*, *ες*, or *ις* · as, *μέσος*, in the midst, *μεσαίτερος*, *μεσαίτατος* · *ἄφθονος*, without envy, liberal, abundant, *ἄφθονέστερος*, *ἄφθονέστατος* · *λάλος*, loquacious, *λαλίστερος*, *λαλίστατος*. Some in *αιος* drop *ος* · as, *παλαιός*, ancient, *παλαιότερος*, *παλαιότατος*.

Adjectives in *ας*, *ης*, and *υς*, add *τερος* and *τατος* to the neuter ; those in *ων*, to the nominative plural masculine ; as, *μέλας*, black, *μελάντερος*, *μελάντατος* · *εὐρύς*, broad, *εὐρύτερος*, *εὐρύτατος* · *σάφρων*, intelligent, *σωφρονέστερος*, *σωφρονέστατος*. So *πένης*, poor, makes *πενέστερος*, but *ψευδής*, false, *ψευδίστατος*. *Πέπων*, ripe, makes *πεπαίτερος*, and *πίων*, fat, *πιότερος*.

Adjectives in *εις* drop *ι* · those in *ξ* change *ες* of the nominative plural into *ίστερος* and *ίστατος* · as, *χαρίεις*, graceful, *χαριέστερος*, *χαριέστατος* · *βλάξ*, stupid, *βλάκες*, *βλακίστερος*, *βλακίστατος*. But *ἀφῆλιξ*, old, makes *ἀφηλικέστερος*.

2. Some adjectives in *υς* and *ρος* change these terminations into *ων* and *ιστος* for the comparative and superlative ; as, *ἡδύς*, sweet, *ἡδίων*, *ἡδιστος* · *αἰσχρος*, base, *αἰσχίων*, *αἰσχιστος*. So *βαθύς*, *βραθύς*, *βραχύς*, *γλυκύς*, *παχύς*, &c., *ἐχθρός*, *κυδρός*, *οἰκτός*. *Πρεσβύς*, old, and *ὠκύς*, swift, sometimes have *πρέσβιστος* and *ὠκιστος* in the superlative. In all these adjectives, however, the form *τερος* and *τατος* is also used.

Obs. Some comparatives in *ων* change the *ι*, with the preceding consonant, into *σσ* or *τι*· as, *βαθύς*, *deep*, *βάσσω* for *βαθίων*· *γλυκὺς*, *sweet*, *γλύσσω* for *γλυκίων*· *ἐλαχὺς*, *little, small*, *ἐλάσσω* for *ἐλαχίων*· *ταχύς*, *swift*, *θάσσω* for *ταχίων*, since it should properly be *θαχύς*.

IRREGULAR COMPARISON.

<i>ἀγαθός, good,</i>	<i>ἀμείνων,</i>	<i>ἀγαθώτατος.</i>
	<i>βέλτερος,</i>	<i>βέλτατος.</i>
	<i>βελτίων,</i>	<i>βέλτιστος.</i>
	<i>κρείσσω,</i>	
<i>κακός, bad,</i>	<i>κρείττων,</i>	<i>κράτιστος.</i>
	<i>κάϋϋων,</i>	
	<i>κακώτερος,</i>	<i>κάκιστος.</i>
	<i>κακίων,</i>	
<i>καλός, fair,</i>	<i>χείρων,</i>	<i>χείριστος.</i>
	<i>χερείων,</i>	
	<i>ῥῥσσω,</i>	<i>ῥῥκιστος.</i>
	<i>ῥῥτων,</i>	
<i>μακρός, long,</i>	<i>καλλίων,</i>	<i>κάλλιστος.</i>
	<i>μακρότερος,</i>	<i>μακροτάτος.</i>
	<i>μάσσω,</i>	<i>μήκιστος.</i>
	<i>μεῖζων,</i>	<i>μέγιστος.</i>
<i>μικρός, small,</i>	<i>μικρότερος,</i>	
	<i>μείων,</i>	<i>μείστος.</i>
	<i>ὀλίγων,</i>	<i>ὀλίγιστος.</i>
	<i>πλείων,</i>	
<i>ὀλίγος, few,</i>	<i>πλείων,</i>	<i>πλεῖστος.</i>
	<i>πλείων,</i>	
	<i>ῥῥων,</i>	<i>ῥῥστος.</i>
	<i>φίλτερος,</i>	<i>φίλτατος.</i>
<i>φίλος, friendly,</i>	<i>φιλίων,</i>	<i>φίλιστος.</i>

Comparisons from the Comparative Degree.

<i>ἀριών,</i>	<i>ἀριότιος.</i>	<i>μῖζων,</i>	<i>μῖζότιος.</i>
<i>καλλίων,</i>	<i>καλλιώτιος.</i>	<i>πρότιος,</i>	<i>προτιοαίτιος.</i>
<i>λωίων,</i>	<i>λωιότιος.</i>	<i>χίρων,</i>	<i>χιωότιος.</i>
<i>μῖων,</i>	<i>μῖότιος.</i>	<i>χιρῖων,</i>	<i>χιριότιος.</i>

From the Superlative.

<i>ἐλάχιστος,</i>	<i>ἐλαχιστότιος.</i>	<i>κύνιστος,</i>	<i>κυνίστατος.</i>
<i>ῖσχατος,</i>	<i>ῖσχατώτατος.</i>	<i>πρώτος,</i>	<i>πρώτιστος.</i>

From Substantives.

<i>ἄλγος,</i>	<i>ἀλγίων,</i>	<i>ἄλγιστος.</i>	<i>ἱταῖος,</i>	<i>ἱταιρότατος.</i>
<i>Ἄρης,</i>	<i>ἄριων,</i>	<i>ἄριστος.</i>	<i>Θῖος,</i>	<i>θιώτιος.</i>
<i>βασιλεὺς,</i>	<i>βασιλεύτιος,</i>	<i>βασιλεύτατος.</i>	<i>κίρως,</i>	<i>κίρῖων,</i>
				<i>κίρῖστος.</i>

κῆδος,	κῆδιστος.	πίστης,	πιστάτατος.	
κλίπτῃς,	κλιπτίστατος.	ῥίγῃς,	ῥίγιον,	ῥίγιςτος.
πλειονέτης,	πλειονετίστατος.	ὕψιστῃς,	ὕψιστότερος,	ὕψιστότατος.
πλήκτης,	πληκτίστατος.	φῶς,	φωρότατος.	

From a Pronoun.

αὐτός, ipse, αὐτότατος, ipsissimus.

From Verbs.

δίνομαι,	διύτιρος,	διύτατος.	φίρω,	φίρτιρος,	φίρτατος.
λῶ,	{ λῶων,	λῶιστος,			{ φίρσιςτος.
	{ λῶων,	λῶστος.			{ φίρσιςτος.

From a Participle.

ἰρῶμείος, ἰρῶμινίσιςτος, ἰρῶμινίστατος.

From Adverbs.

ἄνω,	ἀνώτιρος,	ἀνώτατος.	κάτω,	κατώτιρος,	κατώτατος.
ἄφαρ,	ἀφάρετιρος.		ὀπίσω,	ὀπίστιρος,	ὀπίστατος.
ἔγγυς,	{ ἔγγυτιρος,	ἔγγύτατος.	πᾶρος,	παροίτιρος,	παροίτατος.
	{ ἔγγιων,	ἔγγιστος.	πῶρῶ,	πορῶτιρος,	πορῶτατος.
ἑνδοί,	ἐνδοτίρος,	ἐνδότατος.	πρὸςω,	προσώτιρος,	προσώτατος.
ἕξω,	ἕξωτιρος,	ἕξώτατος.	πρωῖ,	πρωϊαίτιρος,	πρωϊαίτατος.
ἴσω,	ἴσώτιρος,	ἴσώτατος.	ὑψί,	ὕψιτιρος,	ὕψιστος.

From Prepositions.

πρὶ,	πρότιρος,	πρότατος, (by syncope and contraction)	πρῶτος.
ὑπὲρ,	ὑπέρτιρος,	ὑπέρτατος, (by syncope)	ὑτατος.
ὑπὸ,	ὑσττιρος.	ὑστατος.	

NUMERALS.

CARDINAL NUMBERS.

The four first cardinal numbers are declined; the rest, as far as *ten*, and the decimals, as far as a *hundred*, are indeclinable. The round numbers above a *hundred* are again declinable, like the adjectives; as, διακόσι-οι, αι, α, *two hundred*, &c.

εἷς, <i>one</i> , sing.	δύο, <i>two</i> , dual.	δύο, <i>two</i> , plur.
N. εἷς, μία, ἓν,		
G. ἐνός, μίας, ἐνός,	N. A. δύο or ὀδύω,	G. δυνῶν,
D. ἐνὶ, μιᾷ, ἐνὶ,	G. D. δυοῖν or δυεῖν.	D. δυοί.
A. ἓνα, μίαν, ἓν.		
τρεῖς, <i>three</i> , plur.	τέσσαρες, <i>four</i> , plur.	
N. τρεῖς,	α, τρία,	N. τέσσαρ-ες,
G. τριοῖν,		G. τεσσάρ-ων,
D. τριαῖ,		D. τέσσαρ-σι,
A. τρεῖς,	τρία.	A. τέσσαρ-ας, α.

Obs. 1. Like *εἷς* are declined its compounds *οὐδείς* and *μηδείς* : as, *οὐδείς, οὐδεμία, οὐδὲν, &c.* ; *μηδείς, μηδεμία, μηδὲν, &c.* Aristotle uses *οὐθὺς* and *μηθὺς*. *Οὐδὲ εἷς* and *μηδὲ εἷς* are often used for the sake of increasing the negative signification. *Εἷς*, from its nature, can have no plural, but *οὐδείς* and *μηδείς* have *οὐδῖνες* and *μηδῖνες*.

Obs. 2. *Δύο* is the Attic mode of writing ; in Homer and Herodotus it is indeclinable. *Δουῖν* is the form for the genitive and dative. *Δυνῖν* is hardly found except in the genitive. "*Ἀμφω* accords with *δύω*.

The cardinal numbers are :

<i>εἷς,</i>	<i>one.</i>	<i>τεσσαράκοντα,</i>	<i>forty.</i>
<i>δύο,</i>	<i>two.</i>	<i>πεντήκοντα,</i>	<i>fifty.</i>
<i>τρεῖς,</i>	<i>three.</i>	<i>ἑξήκοντα,</i>	<i>sixty.</i>
<i>τέσσαρες,</i>	<i>four.</i>	<i>ἑβδομήκοντα,</i>	<i>seventy.</i>
<i>πέντε,</i>	<i>five.</i>	<i>ὀγδοήκοντα,</i>	<i>eighty.</i>
<i>ἕξ,</i>	<i>six.</i>	<i>ἐννήκοντα,</i>	<i>ninety.</i>
<i>ἑπτὰ,</i>	<i>seven.</i>	<i>ἑκατὸν,</i>	<i>a hundred.</i>
<i>ὀκτὼ,</i>	<i>eight.</i>	<i>διακόσι-οι, αι, α,</i>	<i>two hundred.</i>
<i>ἐννέα,</i>	<i>nine.</i>	<i>τριακόσι-οι, αι, α,</i>	<i>three hundred.</i>
<i>δέκα,</i>	<i>ten.</i>	<i>τεσσαράκοσι-οι, αι, α,</i>	<i>four hundred.</i>
<i>ἑνδεκά,</i>	<i>eleven.</i>	<i>πεντακόσι-οι, αι, α,</i>	<i>five hundred.</i>
<i>δωδεκά,</i>	<i>twelve.</i>	<i>ἑξακόσι-οι, αι, α,</i>	<i>six hundred.</i>
<i>τρίσκαϊδεκά,</i>	<i>thirteen.</i>	<i>ἑπτακόσι-οι, αι, α,</i>	<i>seven hundred.</i>
<i>τεσσαρίσκαϊδεκά,</i>	<i>fourteen.</i>	<i>ὀκτακόσι-οι, αι, α,</i>	<i>eight hundred.</i>
<i>πεντακαϊδεκά,</i>	<i>fifteen.</i>	<i>ἐννακόσι-οι, αι, α,</i>	<i>nine hundred.</i>
<i>ἑκκαϊδεκά,</i>	<i>sixteen.</i>	<i>χίλι-οι, αι, α,</i>	<i>a thousand.</i>
<i>ἑπτακαϊδεκά,</i>	<i>seventeen.</i>	<i>δισχίλι-οι, αι, α,</i>	<i>two thousand.</i>
<i>ὀκτωκαϊδεκά,</i>	<i>eighteen.</i>	<i>μύρι-οι, αι, α,</i>	<i>ten thousand.</i>
<i>ἑννακαϊδεκά,</i>	<i>nineteen.</i>	<i>δισμύρι-οι, αι, α,</i>	<i>twenty thousand.</i>
<i>ἑκασι,</i>	<i>twenty.</i>	<i>δεκακισμύρι-οι, αι, α,</i>	<i>a hundred thousand.</i>
<i>ἑκοσι εἷς, &c.</i>	<i>twenty-one, &c.</i>	<i>ἑκατοντακισμύρι-οι, αι, α,</i>	<i>a thousand thou-</i>
<i>τριάκοντα,</i>	<i>thirty.</i>		<i>sand.</i>

Obs. 1. From *ten* to *twenty*, the numbers are usually expressed as above ; less commonly *δικοτρεῖς, δικαπέντε, &c.* The remaining compound numbers are usually written separately ; and when the smaller number precedes, they are connected by *καί*, when it follows, commonly not ; as, *πέντε καὶ ἑκοσι,* or *ἑκοσι πέντε.*

Obs. 2. The numbers compounded with *eight* and *nine* are more frequently expressed by a circumlocution with the participle of *δύω*, as *ἔτη ἑκοσι, ἕως διοντος* or *ἕως δύντα, twenty years, wanting one, that is, nineteen years.*

ORDINAL AND OTHER DERIVATIVE NUMBERS.

1. The ordinal numbers end always in *ος*, and are declined like *καλὸς* or *μακρός*.

<i>πρῶτος,</i>	<i>first.</i>	<i>ἕκτος,</i>	<i>sixth.</i>
<i>δύτιος,</i>	<i>second.</i>	<i>ἑβδομος,</i>	<i>seventh.</i>
<i>τρίτος,</i>	<i>third.</i>	<i>ὀγδοος,</i>	<i>eighth.</i>
<i>τέταρτος,</i>	<i>fourth.</i>	<i>ἑννατος,</i>	<i>ninth.</i>
<i>πέμπτος,</i>	<i>fifth.</i>	<i>δέκατος,</i>	<i>tenth.</i>

ἐνδέκατος,	eleventh.	ἑξάμηκοστός,	seventieth.
δωδέκατος,	twelfth.	ἑβδομηκοστός,	eightieth.
τριακαίδέκατος,	thirteenth.	ὀγδοηκοστός,	ninetieth.
τεσσαρεκαίδέκατος, &c.	fourteenth, &c.	ἑκατοστός,	hundredth.
ἱκοστός,	twentieth.	διακοσιοστός,	two hundredth.
ἱκοστός πρῶτος, &c.	twenty-first, &c.	τριακοσιοστός, &c.	three hundredth, &c.
τριακοστός,	thirtieth.	χιλιοστός,	thousandth.
τεσσαράκοστός,	fortieth.	δισχilioστός, &c.	two thousandth, &c.
πεντηκοστός,	fiftieth.	μυριοστός,	ten thousandth.
ἑξήκοστός,	sixtieth.	δισμυριοστός,	twenty thousandth.

Obs. Here also in compound numbers the smaller number usually precedes with καί, or follows without it, as τριακοστός πρῶτος, or πρῶτος καί τριακοστός.

2. The numeral adverbs, which answer to the question *How many times?* are ἅπαξ, *once*; δις, *twice*; τρίς, *thrice*; τέτράκις, *four times*, &c.

3. The multiplicative numbers are ἁπλοῦς, *simple*; διπλοῦς, *double*, or *two-fold*; τριπλοῦς, *triple*, or *three-fold*, &c.

4. The proportionals, or those which express how many times more one thing is than another, are διπλάσιος, *twice as much*; τριπλάσιος, *thrice as much*, &c.

5. The numerals which answer to the question *On what day?* are δευτεράϊος, *on the second day*; τριταῖος, *on the third day*, &c.

6. The numbers as substantives are all formed in -ας, gen. -αδος, as ἡ μονάς, *unity*; δυάς, *triads*, *tetrad*, &c.

METHODS OF REPRESENTING NUMBERS.

1. The Greeks represented numbers by the letters of the alphabet, which for this purpose were divided into three classes, the first expressing the class of units, the second that of tens, and the third that of hundreds. But as each class contained only eight letters, 6 was denoted by ς, called ἰσίσημον · 90 by η, called χίππα · and 900 by θ, called ράνπι. A mark was placed over the numeral letters, in order to distinguish them.

Units.		Tens.		Hundreds.	
α'	1.	ι'	10.	ϛ'	100.
β'	2.	κ'	20.	ϝ'	200.
γ'	3.	λ'	30.	Ϟ'	300.
δ'	4.	μ'	40.	ϣ'	400.
ε'	5.	ν'	50.	ϥ'	500.
ς'	6.	ξ'	60.	ϡ'	600.
ζ'	7.	ο'	70.	ϣ'	700.
η'	8.	π'	80.	ϥ'	800.
θ'	9.	η'	90.	θ'	900.

Thousands were expressed by writing the mark under the letters; thus, α is 1,000; μ , 40,000; ψ , 700,000; $\alpha\omega\lambda'$ 1830.

2. Another method consisted in denoting 1 by I, 5 by II, 10 by Δ, 100 by H, 1,000 by X, and 10,000 by M, these letters being respectively the initials of *Ἰα* for *Μία*, *Πέντε*, *Δίκα*, *Ἑκατὸν*, *Χίλιαι*, and *Μύρια*. Each of these letters, with the exception of II, may be repeated four times; thus, IIII, 4; ΔΔΔ, 30; MM, 20,000; ΔΔII, 22. When they are enclosed in a II, their value is five times greater; thus, $\overline{\text{II}}\Delta$ 50; $\overline{\text{II}}\text{X}$ 5,000; $\overline{\text{II}}\text{II}$ 55; $\overline{\text{II}}\Delta$, 60.

3. Sometimes numbers were represented by the letters according to their alphabetical order; so that α denoted 1; β , 2; and ω , 24.

PRONOUNS.

PERSONAL.

$\acute{\epsilon}\gamma\omega$, *I*;
 $\sigma\acute{\upsilon}$, *thou*;
 $\alpha\upsilon\tau\acute{\omicron}$, *of him*.

POSSESSIVE.

$\acute{\epsilon}\mu-\acute{\omicron}\varsigma$, $\acute{\eta}$, $\acute{\omicron}\nu$, *my*;
 $\sigma\acute{\omicron}\varsigma$, $\sigma\acute{\eta}$, $\sigma\acute{\omicron}\nu$, *thy*;
 $\acute{\omicron}\varsigma$ or $\acute{\epsilon}-\acute{\omicron}\varsigma$, $\acute{\eta}$, $\acute{\omicron}\nu$, *his*;
 $\nu\acute{\omega}\tau\epsilon\rho-\acute{\omicron}\varsigma$, α , $\acute{\omicron}\nu$, *our, of us two*;
 $\sigma\phi\omega\tau\epsilon\rho-\acute{\omicron}\varsigma$, α , $\acute{\omicron}\nu$, *your, of you two*;
 $\acute{\eta}\mu\acute{\epsilon}\tau\epsilon\rho-\acute{\omicron}\varsigma$, α , $\acute{\omicron}\nu$, *our*;
 $\acute{\upsilon}\mu\acute{\epsilon}\tau\epsilon\rho-\acute{\omicron}\varsigma$, α , $\acute{\omicron}\nu$, *your*;
 $\sigma\phi-\acute{\omicron}\varsigma$, $\acute{\eta}$, $\acute{\omicron}\nu$,
 $\sigma\phi\acute{\epsilon}\tau\epsilon\rho-\acute{\omicron}\varsigma$, α , $\acute{\omicron}\nu$, } *their*.

RELATIVE.

$\acute{\omicron}\varsigma$, $\acute{\eta}$, $\acute{\omicron}$, *who*.

DEMONSTRATIVE.

$\alpha\upsilon\tau-\acute{\omicron}\varsigma$, $\acute{\eta}$, $\acute{\omicron}$, *he, she, it*;
 $\acute{\epsilon}\kappa\epsilon\iota\nu-\acute{\omicron}\varsigma$, η , $\acute{\omicron}$, *that*;
 $\acute{\omicron}\delta\epsilon$, $\acute{\eta}\delta\epsilon$, $\tau\acute{\omicron}\delta\epsilon$,
 $\acute{\omicron}\upsilon\tau\acute{\omicron}\varsigma$, $\alpha\upsilon\tau\acute{\eta}$, $\tau\acute{\omicron}\upsilon\tau\acute{\omicron}$, } *this*.

INDEFINITE.

$\tau\acute{\iota}\varsigma$, $\tau\acute{\iota}$, *any*;
 $\delta\acute{\epsilon}\iota\nu\alpha$, *some one*.

RECIPROCAL.

$\alpha\lambda\lambda\acute{\eta}\lambda\omega\nu$, *of one another*.

$\acute{\epsilon}\gamma\omega$, <i>I</i> . Sing.	$\sigma\acute{\upsilon}$, <i>thou</i> . Sing.	$\alpha\upsilon\tau\acute{\omicron}$, <i>of him</i> . Sing.	$\acute{\omicron}\varsigma$, $\acute{\eta}$, $\acute{\omicron}$, <i>who</i> . Sing.
N. $\acute{\epsilon}\gamma\omega$, G. $\acute{\epsilon}\mu\acute{\omicron}\upsilon$ or $\mu\acute{\omicron}\upsilon$, D. $\acute{\epsilon}\mu\acute{\omicron}\iota$ or $\mu\acute{\omicron}\iota$, A. $\acute{\epsilon}\mu\acute{\epsilon}$ or $\mu\acute{\epsilon}$.	N. $\sigma\acute{\upsilon}$, G. $\sigma\acute{\omicron}\upsilon$, D. $\sigma\acute{\omicron}\iota$, A. $\sigma\acute{\epsilon}$.	N. — G. $\alpha\upsilon\tau\acute{\omicron}$, D. $\alpha\upsilon\tau\acute{\omicron}$, A. $\acute{\epsilon}$.	N. $\acute{\omicron}\varsigma$, $\acute{\eta}$, $\acute{\omicron}$, G. $\alpha\upsilon\tau\acute{\omicron}$, $\acute{\eta}\varsigma$, $\sigma\acute{\upsilon}$, D. $\acute{\omicron}$, $\acute{\eta}$, $\acute{\omicron}$, A. $\acute{\omicron}\nu$, $\acute{\eta}\nu$, $\acute{\omicron}$.
Dual.	Dual.	Dual.	Dual.
N. A. $\nu\acute{\omega}\iota$, $\nu\acute{\omega}$, G. D. $\nu\acute{\omega}\iota\nu$, $\nu\acute{\omega}\nu$.	N. A. $\sigma\phi\acute{\omega}\iota$, $\sigma\phi\acute{\omega}$, G. D. $\sigma\phi\acute{\omega}\iota\nu$, $\sigma\phi\acute{\omega}\nu$.	N. A. $\sigma\phi\omega\acute{\epsilon}$, $\sigma\phi\acute{\epsilon}$, G. D. $\sigma\phi\omega\acute{\epsilon}\nu$, $\sigma\phi\acute{\epsilon}\nu$.	N. A. $\acute{\omega}$, $\acute{\alpha}$, $\acute{\omega}$, G. D. $\acute{\omega}\iota\nu$, $\acute{\alpha}\iota\nu$, $\acute{\omega}\iota\nu$.
Plur.	Plur.	Plur.	Plur.
N. $\acute{\eta}\mu\acute{\epsilon}\iota\varsigma$, G. $\acute{\eta}\mu\acute{\omega}\nu$, D. $\acute{\eta}\mu\acute{\iota}\nu$, A. $\acute{\eta}\mu\acute{\alpha}\varsigma$.	N. $\acute{\upsilon}\mu\acute{\epsilon}\iota\varsigma$, G. $\acute{\upsilon}\mu\acute{\omega}\nu$, D. $\acute{\upsilon}\mu\acute{\iota}\nu$, A. $\acute{\upsilon}\mu\acute{\alpha}\varsigma$.	N. $\sigma\phi\acute{\epsilon}\iota\varsigma$, G. $\sigma\phi\acute{\omega}\nu$, D. $\sigma\phi\acute{\iota}\sigma\iota$, A. $\sigma\phi\acute{\alpha}\varsigma$.	N. $\acute{\omicron}\iota$, $\acute{\alpha}\iota$, $\acute{\alpha}$, G. $\acute{\omega}\nu$, $\acute{\omega}\nu$, $\acute{\omega}\nu$, D. $\acute{\omicron}\iota\varsigma$, $\acute{\alpha}\iota\varsigma$, $\acute{\omicron}\iota\varsigma$, A. $\acute{\omicron}\upsilon\varsigma$, $\acute{\alpha}\varsigma$, $\acute{\alpha}$.

Αὐτός and *ἐκεῖνος* are declined like the relative *ὅς*, and *ὅδε* like the article *ὁ*.

Obs. *Αὐτός* has the signification of the English *self*; or else, in the oblique cases, after other words in the clause, it is used for the simple pronoun of the third person; but when it is immediately preceded by the article, it signifies *the same*. In this last sense it is often compounded with the article, as *ταὐτοῦ* for *τοῦ αὐτοῦ*, *ταύτῃ* for *τῇ αὐτῇ*; and then the neuter ends in *ον* as well as in *ο*, as *ταὐτό* and *ταὐτόν* for *τὸ αὐτό*.

Οὗτος, *αὕτη*, *τοῦτο*, *this*, is declined, and prefixes *τ*, like the article; thus,

Sing.			
N.	<i>οὗτος</i> ,	<i>αὕτη</i> ,	<i>τοῦτο</i> ,
G.	<i>τούτου</i> ,	<i>ταύτης</i> ,	<i>τούτου</i> ,
D.	<i>τούτῳ</i> .	<i>ταύτῃ</i> ,	<i>τούτῳ</i> ,
A.	<i>τοῦτον</i> ,	<i>ταύτην</i> ,	<i>τούτο</i> .
Dual.			
N. A.	<i>τούτῳ</i> ,	<i>ταῦτα</i> ,	<i>τούτῳ</i> ,
G. D.	<i>τούτοιιν</i> ,	<i>ταύταιιν</i> ,	<i>τούτοιιν</i> .
Plur.			
N.	<i>οὗτοι</i> ,	<i>αὗται</i> ,	<i>ταῦτα</i> ,
G.	<i>τούτων</i> ,	<i>τούτων</i> ,	<i>τούτων</i> ,
D.	<i>τούτοις</i> ,	<i>ταύταις</i> ,	<i>τούτοῖς</i> ,
A.	<i>τούτους</i> ,	<i>ταύτας</i> ,	<i>ταῦτα</i> .

Obs. The Attics add *ι* to the demonstratives to give a stronger emphasis, in which case it is long, receives the accent, and absorbs the short vowel at the end of the word to which it is affixed; as, *οὗτοις*, *this here*, *hicce*, *αὕτῃ* from *αὕτη*, *ταυτί* from *ταῦτα*, *ὅτι* from *ὅδε*, *ἐκεῖναις*, *that there*. For the same purpose *γ* and *δ*, instead of *ι*, are annexed to the cases which end with a short vowel; as, *ταυταγ*, *ταυτοδί*.

From the accusative singular of the personal pronouns and *αὐτός* are compounded the reflective pronouns *ἐμαντοῦ*, *of myself*; *σεαντοῦ*, *of thyself*; *ἐαντοῦ*, *of himself*.

Sing.			Plur.		
G.	<i>ἐαντ-οῦ</i> ,	<i>ῆς</i> , <i>οῦ</i> ,	G.	<i>ἐαντ-ῶν</i> ,	<i>ῶν</i> , <i>ῶν</i> ,
D.	<i>ἐαντ-ῶ</i> ,	<i>ῇ</i> , <i>ῶ</i> ,	D.	<i>ἐαντ-οῖς</i> ,	<i>αῖς</i> , <i>οῖς</i> ,
A.	<i>ἐαντ-όν</i> ,	<i>ῇν</i> , <i>ό</i> .	A.	<i>ἐαντ-οὺς</i> ,	<i>ας</i> , <i>ά</i> .

In like manner are declined *ἐμαντοῦ* and *σεαντοῦ* in the singular number only.

Obs. 1. Homer never uses these reflectives, but *ἐμὲ αὐτὸν*, *ἐὶ αὐτὸν*, *ἐὶ αὐτόν*, *οὐ αὐτόν*, &c.

Obs. 2. *Σεαυτοῦ* is often found, by crasis, for *σεαντοῦ*, and *αὐτοῦ* for *ἐαυτοῦ*. The latter is used by the Attics in the three persons.

			τις, any.		
Sing.			Dual.		
			Plur.		
N.	τις,	τι,	N.	τινές,	τινά,
G.	τινός,		G.	τινῶν,	
D.	τινί,		D.	τισὶ,	
A.	τινά,	τί.	A.	τινάς,	τινά.

Obs. 1. Τίς, τί, *who, what* ? is marked with an acute accent, and always on the first syllable.

Obs. 2. Τον and τη are often used for τινός and τινί, also τοῦ and τῇ for τίνος and τίνι, and in the neuter plural ἅττα, Ion. ἄστα, instead of τινέ.

Obs. 3. Ὅς and τις are often joined, and signify *whosoever* ; thus, ὅστις, ἥτις, ὅτι, &c. In the neuter ὅ is often separated from τι, with or without a comma, to be distinguished from the conjunction ὅτι. Also ὅτου, ὅτῃ, are used for οὗτινος, ὅτῃνι, and ἅττα, Ion. ἄστα, for ἅτινα.

Obs. 4. Ὅν, with the signification of the Latin *cunque*, is added to compound relatives, and takes the accent, as ὁστισοῦν, *whosoever*.

δεῖνα, some one.			ἀλλήλων, of one another.		
Sing.			Plur.		
N.	δεῖνα, or δεῖς,		G.	ἀλλήλ-ων,	ων, ων,
G.	δεῖνατος, or δεῖνος,		D.	ἀλλήλ-οις,	αις, οἰς,
D.	δεῖνατι, or δεῖνι,		A.	ἀλλήλ-ους,	ας, α.
A.	δεῖνα.		Dual.		
Plur.			G. D.	ἀλλήλ-οιν,	αῖν, οῖν,
N.	δεῖνες,	G. δεινῶν.	A.	ἀλλήλ-ω,	α, ω.

Obs. Δεῖνα is sometimes indeclinable ; as, τὸν δεῖνα, τὸν τοῦ δεῖνα, sc. *ὁτις*.

VERB.

Verbs are of two kinds, *transitive* and *intransitive* or *neuter*.

A transitive verb expresses an action, which is exerted by the agent upon some object ; as, φιλῶ σε, *I love you* ; ἔγραψεν ἐπιστολήν, *he wrote a letter*.

An intransitive verb expresses an action or state, which is not communicated to any other object ; as, τρέχω, *I run* ; εὔδει, *he sleeps*.

Transitive verbs have three voices, *active*, *passive*, and *middle* ; intransitive verbs have properly an active voice only.

The active voice signifies action or condition ; as, τύπτω σε, *I strike you* ; βαδίζει, *he goes* ; εὔδουσι, *they sleep*.

The passive voice signifies passion, suffering, or the receiving of an action; as, *τύπτομαι, I am struck.*

The middle voice expresses an action that is reflected upon the agent; as, *τύπτομαι, I strike myself.* But more particularly,

1. The middle voice signifies what we do to ourselves, and is equivalent to the active joined with the corresponding reflective pronoun; as, *λούω, I wash another, but λούομαι, the same as λούω ἑμαντὸν, I wash myself; ἤλειψαν αὐτὸν, they anointed him, but ἤλειψαντο, they same as ἤλειψαν ἑαυτοὺς, they anointed themselves; ἀπέχειν, ἀπόσχειν, to restrain, ἀπέχεσθαι, ἀποσχέσθαι, to restrain one's self, to refrain.*

In many verbs the middle receives a simple intransitive signification; as, *στέλλω, I send, στέλλομαι, I send myself, i. e. I travel; παύω, to put to rest, παύομαι, to put one's self to rest, i. e. to cease.*

2. But more frequently the middle signifies what we do for ourselves, and is equivalent to the active with the dative of the reflective pronoun; as, *τὴν νῆσον ἐδούλωσε, he subjected the island, without its being defined to whom, τοὺς Μήδους ἐδουλώσατο, he subjected the Medes to himself; θώρακα ἐνδύειν, to put a breast-plate on another, θώρακα ἐνδύεσθαι, to put a breast-plate on one's self; φυλάττειν, to watch any one, to observe, φυλάττεσθαι, to observe any thing to one's advantage in order to avoid it.*

Hence the middle is used to signify what we do to any thing that belongs or relates to us; as, *περιρρήξει χιτῶνα, to tear the garment of another, περιρρήξεσθαι χιτῶνα, to tear one's own garment; λῦσαι, to return any thing to any one for a ransom, λύσασθαι, to receive back any thing that belongs to one.*

3. The middle often signifies what we cause to be done; as, *ἡ Πάνθεια θώρακα ἐποίησατο, Panthea caused a breast-plate to be made; διδάσκονται τοὺς υἱεῖς, they cause their sons to be taught; τράπεζαν παρτίθετο, he caused a table to be set.* Hence *ἐμέ ἐγράψατο, he accused me, properly he caused my name, as that of an accused person, to be taken down in writing by the magistrate before whom the process is carried.*

Obs. 1. The passive has frequently the signification of the middle; as, *ἡμᾶς ταῦτ' ὅτ' ἔργῳ φίλους ποιήσας, by this deed you have made us your friends; τίνα γραφὴν σε γίγρεται; what accusation has he brought against you? ἐκείνους τὰ ὅπλα ἀφελήμεθα, we have deprived them of their arms; τὰ ἐπιτήδεια ἐν τοῖς ὀχυροῖς ἀνακικομισμένοι ἦσαν, they had conveyed their provisions into their strong holds; ὡς βαθὺν κοιμήθηκες! how profoundly you slept! πατεκλήθη ὕπτιος, he lay down on his back; ἡμᾶς φοβηθήσονται, they will fear us.*

Obs. 2. The middle is often used passively ; as, ἡ πατρίς αὐτοῦ ἀντιγράφεται, *his country was subverted* ; especially the future middle ; as, ὑπ' ἐμοῦ τιμῆσεται, *he shall be honored by me* ; ἴθιν ὑπὸ τῶν ἱππέων οὐ βλάψονται, *whence they will not be hurt by the cavalry*.

Many verbs, called *deponent*, have a passive or middle form, and an active (some transitive, some intransitive) signification ; as, δέχομαι, *to receive* ; ἔρχομαι, *to come*.

Some verbs are deponent in the future, and active in the present ; as, ἀκούω, ἀκούσομαι, *to hear* ; σιωπᾶω, σιωπήσομαι, *to be silent*.

Obs. Some deponents are also used passively ; as, ἐμοί ἔστιν ἐργασμένη τοιοῦτον ἔργον, *such a deed has been done by me* ; ὑπ' οὐδενὸς ὤφθη, *he was seen by no one*.

MODES.

The modes are five ; *indicative, optative, subjunctive, imperative, and infinitive*.

The indicative is used when any thing is to be represented as actually existing or happening, and as any thing independent of the thought and ideas of the speaker. Hence it is put in many cases where in Latin the subjunctive is used ; as, σκόπει εἰ γινώσκεις τίς ἐστι, *see if you know who he is, an scias quis sit*.

The optative and subjunctive represent an action not in its actual relation, but rather in its reference to the ideas of the speaker, the subjunctive only expressing this more determinately and certainly than the optative.

The optative is used alone to express a wish ; as, αὐτίκα τεθναίην, *may I instantly die* ; γένοιο πατὴρ εὐτυχέστερος, *may you be more fortunate than your father*. The subjunctive is used alone only in exhortations in the first person ; as, ἴωμεν, *let us go* ; οἴκαδε νεώμεθα, *let us return home* : and in dubious questions, partly with and partly without βούλει or θέλεις preceding ; as, ποῦ βῶ ; *whither shall I go* ? εἰπω οὖν σοι τὸ αἴτιον ; *shall I tell you the cause* ? πόθεν βούλει ἄρξωμαι ; *whence will you that I begin* ? θέλεις μείνωμεν αὐτοῦ ; *will you that we remain here* ?

In dependent members of sentences, the optative is commonly used when the verb in the preceding member denotes past time, and the subjunctive when it denotes present or future ; as, οὐκ εἶχον, or οὐκ ᾔδειν, ὅποι τραποίμην, *I knew not whither I should turn myself* ; οὐκ ἔχω, or οὐκ οἶδα, ὅποι τράπωμαι, *I know not whither I shall turn myself*.

The optative is frequently used in relating the words or sentiments of another, without representing him as speaking in the first person; as, *ἔλεξε μοι, ὅτι ἡ ὁδὸς φέροι εἰς τὴν πόλιν, ἣν περ ὀρώην*, *he told me that the way led to the city which I saw.*

Obs. When any one relates the words or describes the sentiments of another, not representing him as speaking in the first person, the relator is said to use the *oratio obliqua*.

The imperative is sometimes used by the Attic poets in a dependent member of a sentence after *οἶσθα*; as, *οἶσθ' ὥς ποιήσον*; *do you know what you have to do?* Soph. Also the future is often put for the imperative; as, *προμηγύσεις τοῦτο μηδενί*, *divulge this to no one.*

TENSES.

The tenses are nine; the *present*, the *imperfect*, the *perfect*, the *pluperfect*, the *first* and *second aorists*, the *first* and *second futures*, and, in the passive, the *paulo-post-future*.

Time in general is divided into three parts, the present, the past, and the future.

The present tense, besides its proper use, is put for the imperfect and aorists in an animated narration, which represents what took place as present; as, *ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρὶ, ὡς ᾔετο· ὁ δὲ λαβὼν, Κύρῳ δείκνυσσι*, *this letter he gives to a trusty person, as he thought, who having received it, shows it to Cyrus.*

Past time is expressed in different ways by the imperfect, perfect, pluperfect, and aorists.

The imperfect expresses an action which was going on, but not completed, at some former time; as, *ἔγραφον*, *I was writing*. Hence it often has the signification of an action frequently repeated; as, *Μίλων ὁ Κροτωνιάτης ἥσθιε μᾶς κρεῶν εἰκοσι*, *Milo, the Crotonian was accustomed to eat twenty minæ of flesh.*

The perfect expresses an action which has taken place at a previous time, but which is connected, either in itself, or its consequences, or its accompanying circumstances, with the present; as, *ἔγραφα*, which signifies not only *I have written*, but it shows also the continued existence of the writing.

The pluperfect shows an action which is past, but which still continued, either by itself or in its following and accom-

panying circumstances, during another action which is past ; as, *ἔγγραφειν*, *I had written*. The perfect is often put for the present, in which case the pluperfect has the sense of the imperfect ; as, *δέδοικα*, *εδέδοικεν*, *I fear, I feared*.

The aorists express simply a past action, without any reference to the present, or any other past time ; as, *ἔγραφα*, which signifies *I wrote*, but it does not determine whether the writing be still existing or not. Hence they often denote the customary performance of an action ; as, *τὰς τῶν φαύλων συνηθείας ὀλίγος χρόνος διέλυσεν*, *a short time commonly dissolves the connexions of the wicked*.

Future time is expressed in different ways by the futures and paulo-post-future.

The futures express an action that is to take place hereafter ; as, *γράψω*, *I shall write*.

The paulo-post-future shows that an action will be completed at some future time ; as, *ἡ πολιτεία τελέως κεκοσμήσεται*, *the state will be perfectly organized*.

There is also a periphrastic future, made up of *μέλλω* and the infinitive of the present, future, or aorists, corresponding to the Latin participle in *rus* joined with the verb *sum*, and denoting that one *is about to do* something, or *intends to do* it ; as, *μέλλει ἀναιρεῖσθαι*, *he is about to be put to death* ; *τοῦτο ἐμέλλον λέγειν*, *I intended to say this* ; *ὅπερ μέλλω παθεῖν*, *which I am to suffer*. The infinitive is often understood ; as, *σεαυτὸν ἐφόνευσας*, *ἐμέλλησας δὲ καὶ ἡμᾶς*, sc. *φονεῦειν*, *you slew yourself, and meant to slay us also*.

Obs. The first and second aorists differ not in signification. Few verbs have them both, and the first is found much oftener than the second. The same may be observed of the first and second futures.

CONJUGATION.

There are four conjugations of baryton verbs, distinguished by their *characteristics*.

The characteristic is the letter which immediately precedes *ω* or *ομαι* in the present tense. In *πι*, *κτ*, *μν*, the former letter is the characteristic.

The letter before *ω* in the future, and before *α* in the perfect, is also the characteristic of each of these tenses respectively.

CHARACTERISTICS OF THE

First Conjugation.

	Pres.		Fut.		Perf.	
π,	τίρω, }	ψ	τίρω, }	φ	τίτιρω, }	to delight.
β,	λείω, }		λείω, }		λίλιω, }	to pour out.
φ,	γράφω, }		γράφω, }		γίγρω, }	to write.
πτ,	τύπτω, }		τύπτω, }		τίττω, }	to strike.

Second Conjugation.

	Pres.		Fut.		Perf.	
π,	πλίκω, }	ζ	πλίζω, }	χ	πίπλω, }	to plait.
γ,	λίγω, }		λίξω, }		λίλιχα, }	to say.
χ,	βρίχω, }		βρίξω, }		βίβριχα, }	to moisten.
σσ,	ἐρύσσω, }		ἐρύξω, }		ἔρῃχα, }	to dig.
στ,	ἐρύττω, }					

Third Conjugation.

	Pres.		Fut.		Perf.	
τ,	ἀνύω, }	σ	ἀνύω, }	κ	ἥνυκα, }	to finish.
δ,	ᾄδω, }		ᾄσω, }		ᾄκα, }	to sing.
θ,	πλήθω, }		πλήσω, }		πέπληκα, }	to fill.
ζ,	φράζω, }		φράσω, }		πέφρακα, }	to say.
ω pure, as	τίω, }		τίσω, }		τίτικα, }	to honor.

Fourth Conjugation.

	Pres.		Fut.		Perf.	
λ,	ψάλλω, }	μ	ψαλλῶ, }	κ	ἔψαλκα, }	to play.
μ,	νίμω, }		νιμῶ, }		νινίμηκα, }	to distribute.
ν,	φαίνω, }		φανῶ, }		πέφωγα, }	to show.
ξ,	σπείρω, }		σπειρῶ, }		ἔσπαρεκα, }	to sow.
μν,	τίμνω, }		τιμῶ, }		τίτιμηκα, }	to cut.

ACTIVE VOICE.

SYNOPSIS OF THE MODES AND TENSES.

	Indic.	Imp.	Optat.	Subj.	Infinitive	Part.
Present	τύπτω	τύπτε	τύπτοιμι	τύπτω	τύπτειν	τύπτων
Imperf.	ἴτυπτον					
1st Fut.	τύψω		τύψοιμι		τύψειν	τύψων
1st Aor.	τύψα	τύψον	τύψαιμι	τύψω	τύψει	τύψας
Perfect	τίτυφα	τίτυφθι	τιτύφαιμι	τιτύφω	τιτυφῆναι	τιτυφώς
Pluperf.	ἴτιτύφουν					
2d Aor.	ἴτυπον	τύπτε	τύποιμι	τύπω	τυπιῖν	τυπών
2d Fut.	τυπῶ		τυποῖμι		τυπιῖν	τυπών

INDICATIVE MODE.

Present Tense, *I strike.*

S.	τύπτω,	τύπτεις,	τύπτει,
D.		τύπτετον,	τύπτετον,
P.	τύπτομεν,	τύπτετε,	τύπτουσι.

Imperfect, *I was striking.*

S.	ἔτυπτον,	ἔτυπτες,	ἔτυπτε,
D.		ἐτύπτετον,	ἐτυπτέτην,
P.	ἐτύπτομεν,	ἐτύπτετε,	ἔτυπτον.

First Future, *I shall strike.*

S.	τύψω,	τύψεις,	τύψει,
D.		τύψετον,	τύψετον,
P.	τύψομεν,	τύψετε,	τύψουσι.

First Aorist, *I struck.*

S.	ἔτυψα,	ἔτυψας,	ἔτυψε,
D.		ἐτύψατον,	ἐτυψάτην,
P.	ἐτύψαμεν,	ἐτύψατε,	ἔτυψαν.

Perfect, *I have struck.*

S.	τέτυφα,	τέτυφας,	τέτυφε,
D.		τετύφατον,	τετύφατον,
P.	τετύφαμεν,	τετύφατε,	τετύφασι.

Pluperfect, *I had struck.*

S.	ἔτετύφειν,	ἔτετύφεις,	ἔτετύφει,
D.		ἐτετύφειτον,	ἐτετυφείτην,
P.	ἐτετύφειμεν,	ἐτετύφειτε,	ἐτετύφεισαν.

Second Aorist, *I struck.*

S.	ἔτυπον,	ἔτυπες,	ἔτυπε,
D.		ἐτύπετον,	ἐτυπέτην,
P.	ἐτύπομεν,	ἐτύπετε,	ἔτυπον.

Second Future, *I shall strike.*

S.	τυπῶ,	τυπέῖς,	τυπέῃ,
D.		τυπέιτον,	τυπέιτον,
P.	τυποῦμεν,	τυπέιτε,	τυποῦσι.

IMPERATIVE MODE.

Present, *strike*.

S.	τύπτε,	τυπτέτω,
D.	τύπτετον,	τυπτέτων,
P.	τύπτετε,	τυπτέτωσαν.

First Aorist, *strike*.

S.	τύψον,	τυψάτω,
D.	τύψατον,	τυψάτων,
P.	τύψατε,	τυψάτωσαν.

Perfect, *have struck*.

S.	τέτυφε,	τετυφέτω,
D.	τέτύφετον,	τετυφέτων,
P.	τέτύφετε,	τετυφέτωσαν.

Second Aorist, *strike*.

S.	τύπε,	τυπέτω,
D.	τύπετον,	τυπέτων,
P.	τύπετε,	τυπέτωσαν.

OPTATIVE MODE.

Present, *I might, could, would, or should strike*.

S.	τύποιμι,	τύποις,	τύποι,
D.		τύποιτον,	τυποίτην,
P.	τύποιμεν,	τύποιτε,	τύποιεν.

First Future, *I might, could, would, or should hereafter strike*.

S.	τύποιμι,	τύποις,	τύποι,
D.		τύποιτον,	τυποίτην,
P.	τύποιμεν,	τύποιτε,	τύποιεν.

First Aorist, *I might, could, would, or should strike*.

S.	τύψαιμι,	τύψαις,	τύψαι,
D.		τύψαιτον,	τυψαίτην,
P.	τύψαιμεν,	τύψαιτε,	τύψαιεν.

Perfect, *I might, could, would, or should have struck*.

S.	τέτύφοιμι,	τέτύφοις,	τέτύφοι,
D.		τέτύφοιτον,	τετυφοίτην,
P.	τέτύφοιμεν,	τέτύφοιτε,	τέτύφοιεν.

Second Aorist, *I might, could, would, or should strike.*

S.	τύποιμι,	τύποις,	τύποι,
D.		τίποιτον,	τυποίτην,
P.	τύποιμεν,	τύποιτε,	τύποιεν.

Second Future, *I might, could, would, or should hereafter strike.*

S.	τυποῖμι,	τυποῖς,	τυποῖ,
D.		τυποῖτον,	τυποίτην,
P.	τυποῖμεν,	τυποῖτε,	τυποῖεν.

SUBJUNCTIVE MODE.

Present, *I may strike.*

S.	τύπιω,	τύπιης,	τύπιη,
D.		τύπιητον,	τύπιητον,
P.	τύπιωμεν,	τύπιητε,	τύπιωσι.

First Aorist, *I may strike.*

S.	τύψω,	τύψης,	τύψη,
D.		τύψητον,	τύψητον,
P.	τύψωμεν,	τύψητε,	τύψωσι.

Perfect, *I may have struck.*

S.	τετύφω,	τετύφης,	τετύφη,
D.		τετύφητον,	τετύφητον,
P.	τετύφωμεν,	τετύφητε,	τετύφωσι.

Second Aorist, *I may strike.*

S.	τύπω,	τύπης,	τύπη,
D.		τύπητον,	τύπητον,
P.	τύπωμεν,	τύπητε,	τύπωσι.

INFINITIVE MODE.

Present,	τύπτειν,	<i>to strike.</i>
First Future,	τύψειν,	<i>to be going to strike.</i>
First Aorist,	τύψαι,	<i>to have struck.</i>
Perfect,	τετυφέναι,	<i>to have struck.</i>
Second Aorist,	τυπεῖν,	<i>to have struck.</i>
Second Future,	τυπεῖν,	<i>to be going to strike.</i>

PARTICIPLES.

Present, *striking*.

N.	τύπτων,	τύπτουσα,	τύπτον,
G.	τύπτοντος,	τυπτούσης,	τύπτοντος, &c.

First Future, *going to strike*.

N.	τύψων,	τύψουσα,	τύψον,
G.	τύψοντος,	τυψούσης,	τύψοντος.

First Aorist, *having struck*.

N.	τύψας,	τύψασα,	τύψαν,
G.	τύψαντος,	τυψάσης,	τύψαντος.

Perfect, *having struck*.

N.	τετυφώς,	τετυφύια,	τετυφός,
G.	τετυφότης,	τετυφύιας,	τετυφότης.

Second Aorist, *having struck*.

N.	τυπὼν,	τυποῦσα,	τυπὼν,
G.	τυπόντος,	τυπούσης,	τυπόντος.

Second Future, *going to strike*.

N.	τυπῶν,	τυποῦσα,	τυποῦν,
G.	τυποῦντος,	τυπούσης,	τυποῦντος.

OBSERVATIONS.

1. Those tenses whose first person plural ends in *μιν*, viz. all tenses of the active, the aorists of the passive, and the perfect and pluperfect of the middle voices, have no first person dual.

2. The imperfect, pluperfect, and aorists of the indicative, and all the tenses of the optative, in all the voices, form the second person dual in *ον*, and the third in *ων*. The remaining tenses of the indicative, and all those of the subjunctive, form the third person dual like the second, and the third person plural in *ει* or *ται*.

3. In verbs of the fourth conjugation, and in the Attic and Doric dialects, the first future is formed like the second.

4. In the ancient Greek writers, the more common form of the pluperfect is *ἔτετύφισαι* instead of *ἔτετύφισαν*.

5. The Attics frequently use the Æolic form of the first aorist, but only in the second and third person singular, and the third plural.

S.	τύψια,	τύψιας,	τύψιαι,
D.	τυψιάων,	τυψιάων,	τυψιάων,
P.	τυψίαμιν,	τυψίασιν,	τύψιαν.

6. The Greek tenses cannot be expressed with much precision in English, their use and signification depending on the particles joined with them.

AUGMENT.

Verbs are augmented in the imperfect and aorists of the indicative, and in the perfect, pluperfect, and paulo-post-future of all the modes.

The augment is of two kinds; the *syllabic*, when the verb begins with a consonant; the *temporal*, when it begins with a vowel.

Obs. The syllabic is so called because it adds a *syllable* to the word; the temporal, because it increases the *time* or quantity of the syllable.

I. The syllabic augment is ε prefixed to the imperfect and aorists; as, *τύπτω, ἔτυπτον, ἔτυγα, ἔτυπον*. If the verb begin with ρ, this letter is doubled after the augment; as, *ῥίπτω, ἔρριπτον, to throw*: except among the poets, where it sometimes remains single; as, *ῥάπτω, ἔραπτον, to sew*.

In the perfect, pluperfect, and paulo-post-future, the first consonant of the verb is repeated before the syllabic augment, which is called the *reduplication*; as, *τύπτω, τέτυφα* • and the pluperfect also prefixes the syllabic augment to the reduplication; as, *ἔτετύφειν*. If the verb begin with a rough mute, in the reduplication the corresponding smooth is used; as, *φιλέω, πεφίληκά, to love*.

Exc. 1. Verbs beginning with a double consonant, with α joined to a mute, or with γν, do not receive the reduplication, but the syllabic augment only; as, *ζητέω, ἐζήτηκα, to seek*; *ψάλλω, ἔψαλλα, to play*; *σπείρω, ἔσπαρκα, to sow*; *γνωρίζω, ἐγνώρικα, to know*. So verbs beginning with ρ, when ρ is doubled after the augment; as, *ῥίπτω, ἔρριφα, to throw*. So also *βλάπτω, γρηγορέω, καθαρίζω, κτείνω, κτίζω, πτερόω, πτήσω, πτίσω, πτοέω, πτύσσω, φθείρω*.

Exc. 2. The following verbs sometimes take the reduplication, and sometimes neglect it: *βλαστάνω, βλαπύω, βουλεύω, γλίσγω, γλωττίζω, θιλάω, κρύπτω, προσπατιαλεύω*. Also *πύσσομαι, κέκτημαι* and *ἔκτεται*.

II. In verbs beginning with *α, ε, ο, αι, αυ, οι*, the temporal augment changes *α* and *ε* into *η*, and *ο* into *ω*, subscribing the *ι* of the diphthongs; as, *ἀκούω, ἤκουον, to hear*; *ἐλπίζω, ἤλπιζον, to hope*; *ὀνομάζω, ὠνόμαζον, to name*; *αἴρω, ἤρον, to lift up*; *αὐξέω, ἠύξον, to increase*; *οἰκέω, ὤκεον, to dwell*.

The temporal augment remains the same in all the augmented tenses.

Exc. 1. The compounds of *οἶνος, wine, οἰωνός, a bird*, and *οἶαξ, a rudder*, omit the augment; as, *οἶνίζω, οἶνοποτάζω, οἶνόω, οἶνοχοέω*, though the two last sometimes change *οι* into *ω*. *οἶωνίζομαι, οἶωνοσκοπέω, οἶωνοπολέω, οἰακίζω, οἰακονομέω, οἰακοστιροφέω*. To these add *αῖω, αῖω, ἀθηθέσσω, ἀηδίζομαι*. Also *ἐμμηγνέω, οἰόομαι, οἰκουρέω, οἰμάω, οἰστροάω, οἰμώζω, οἰδάνω*, which are sometimes augmented, particularly *οἰμώζω*.

Exc. 2. The following verbs change *ε* into *ει*. *εἶώ, ἔζω, ἐθίζω, ἔθω, ἐλίσσω, ἐλκέω, ἐλκίζω, ἐλκύνω, ἐλκω, ἔλω, ἔπομαι, ἔπω* (which retains the augment through all the modes), *ἐργάζομαι, ἐρέω, ἐρπίζω, ἐρπύζω, ἔρπω, ἐρύω, ἐστήκω, ἐστιάω, ἔχω, ἔω, ἔω, to go*; as, *ἔχω, εἶχον, to have*.

Exc. 3. Verbs beginning with *εο* change *ο* into *ω*. as, *ἐορτάζω, ἐώρταζον, to feast*. In the same manner the pluperfects *ἐώλπειν, ἐώργειν, ἐώκειν*, are formed from the Attic perfects *ἐόλπα, ἐόργα, ἐοικα*.

Obs. *Η, ω, ι, ν, ει, ευ, ου*, remain unchanged at the beginning of a word, *ι* and *υ* short becoming long in the tenses susceptible of augmentation; as, *ἤχέω, ἤχεον, to echo, sound*; *ἵκετέω, ἵκετέεσσα, to supplicate*. But *ὠθέω, to push, ὠνέομαι, to buy*, and *οὔρεω*, take the syllabic augment: thus, *ᾠθέον, ὠνεόμην, εὔρεον*.

Exceptions by the Attic Dialect.

1. The diphthongs *ει* and *ευ* are changed into *η* and *ηυ* respectively, and the syllabic augment *ε* into *η*. as, *εἰκάζω, ἤκαζον, to conjecture*; *εἶδέω, εἰδήκειν*, by sync. *εἶδειν*, Att. *ἦδεν, to know*; *εὔχομαι, ἠύχόμην, to pray*; *μέλλω, ἤμελλον, to be about to do any thing*.

2. The syllabic augment is used for the temporal, or prefixed to it, and takes the breathing of the present; as, *ᾄξα* for *ἤξα, to break*; *ἀλόω, to take, ἐάλωκα* for *ἤλωκα, to be taken*; *ἔπω, ἔειπον* for *εἶπον, to say*; *ὄράω, ἐώρακα* for *ὤρακα, to see*; *εἰκω, ἔοικα* for *οἰκα, to be like*.

3. In verbs beginning with α short, ϵ , or o , the two first letters of the present are prefixed to the perfect ; as, $\alpha\gammaείρω$, $\eta\gammaερα$, $\alpha\gammaήγερα$, *to collect* ; $\epsilonμέω$, $\etaμεκα$, $\epsilonμήμεκα$, *to vomit* ; $\omicron\rhoύττω$, $\omegaρυχα$, $\omicron\rhoώρυχα$, *to dig* ; $\omicron\zeta\omega$, $\omega\deltaα$, $\omicron\deltaωδα$, *to smell*. Also in one beginning with η , which is changed into ϵ , because this reduplication is always short ; as, $\etaμύω$, $\etaμυκα$, $\epsilonμήμυκα$, *to bend, incline, fall*.

If the perfect thus augmented have more than three syllables, the long vowel of the third is changed into the corresponding short one ; as, $\alphaλήθω$, $\etaληκα$, $\alphaλήλεκα$, *to grind* ; $\alphaλείφω$, $\etaλειφα$, $\alphaλήλιφα$, *to anoint* ; $\epsilonλεύθω$, $\etaλευθα$, $\epsilonλήλυθα$, *to come* ; $\epsilonτοιμάζω$, $\etaτοιμακα$, $\epsilonτητόμακα$, *to make ready* ; $\alphaκούω$, $\etaκουα$, $\alphaκήκοα$, *to hear*. But $\epsilonρείδω$, *to prop*, makes $\etaρεικα$, $\epsilonρήρεικα$, *to distinguish it from ερήρικα of the verb ερίζω, to contend*.

Obs. The pluperfect of these forms admits a temporal augment ; as, $\alphaπήκοα$, $\etaκηκόειν$. Except $\epsilonληλύθειν$, from $\epsilonλήλυθα$.

4. The reduplications of the perfect $\lambda\epsilon$ and $\mu\epsilon$ are changed into $\epsilon\iota$; as, $\lambdaήβω$, $\epsilonλληφα$, *to take* ; $\muείρομαι$, *to receive for one's share*, $\epsilonΐμαρται$, *it is fated*.

Exceptions by the Ionic Dialect.

1. The reduplication of the perfect is used in the second aorist and other tenses, and continues through all the modes ; as, $\piείθω$, $\πέπιθον$ for $\epsilonπιθον$, $\πεπιθεῖν$ for $\πιθεῖν$, *to persuade* ; $\κλῦμι$, $\κέκλυθι$ for $\κλυθι$, *to hear* ; $\πιθέω$, $\πεπιθήσω$ for $\πιθήσω$, *to persuade, to trust, to obey*.

2. The augment is omitted, as is also the reduplication of the perfect ; as, $\λάβε$ for $\epsilonλαβε$, from $\λήβω$, *to take* ; $\betaεβρώκει$ for $\εβεβρώκει$, from $\βρώω$, *to eat* ; $\epsilonδεκτο$ for $\εδεδεκτο$, from $\δέχομαι$, *to receive* ; $\λύτο$ for $\ελέλυτο$, from $\λύω$, *to loose*.

3. The two first letters of the present are sometimes prefixed to the aorists, after the augment has been removed ; as, $\alpha\rhoαρον$, formed from $\alpha\rhoον$ for $\eta\rhoον$, from $\alpha\rhoω$, *to fit*.

THE AUGMENT OF COMPOUND VERBS.

I. Verbs compounded with prepositions take the augment between the preposition and the verb ; as, $\piροσφέρω$, $\προσέφερον$, *to bring to*.

Exc. 1. The following verbs compounded with prepositions take the augment at the beginning. 1. Such as have the signification of their simples ; as, $\alphaμφιέννυμι$, $\εναντιόομαι$, $\ένέπω$, $\καθέζομαι$, $\κάθημαι$, &c. 2. Some whose simples are not in use ; as, $\alphaμφισβητέω$, $\αντιδικέω$, &c. ; but many of these receive

it in the middle ; as, ἀπολαύω, ἐγκωμιάζω, ἐγχειρίω, ἐπικουρέω, ἐπιτηδεύω, προφητεύω, &c. 3. Ἀμπέχομαι and ἀμπίσχομαι.

Exc. 2. Some compounds take the augment at the beginning or in the middle ; as, καθεύδω, προθυμέομαι, ἐγγυάω, ἐμπολάω, &c. Others take it at the beginning and in the middle ; as, ἀνέχομαι, ἀνορθόω, ἐνοχλέω, παροινέω, διακονέω, διαιτέω, &c. Several in the beginning, middle, or both ; as, ἀνοίγω, ἀντιβόλιω.

Obs. 1. A preposition in composition before a vowel loses the final vowel ; as, ἐπέχω, *to restrain*, for ἐπιέχω. Except περὶ and πρό, and sometimes ἀμφί· as, περιέθηκα, not περέθηκα, from περιτίθημι, *to place around*. In πρό the ο is often contracted with the syllabic augment into ου· as, προὔλεγε for προέλεγε, from προλέγω, *to foretell*. If the initial vowel of the verb have a rough breathing, the smooth π and τ of the preposition are changed into φ and θ· as, ἀφαιρέω, *to take away*, from ἀπό and αἰρέω.

Obs. 2. Ἐν and σύν, which change ν before a consonant, resume it before a vowel ; as, ἐγγράφω, ἐνέγραφον, *to inscribe*.

Σύν always drops the ν before ζ, and sometimes before σ· as, συζητέω, *to discuss, to examine*.

Obs. 3. If the verb begin with ρ, and the preposition end with a vowel, ρ is doubled ; as, ἐπιρρέω, *to flow upon*.

II. Verbs compounded with any other part of speech take the augment at the beginning ; as, αὐτομολέω, ἡὐτομόλεον, *to desert* ; φιλοσοφέω, ἐφιλοσόφειν, *to philosophize* ; δυστυχέω, ἐδυστύχησε, *to be unfortunate*.

Exc. Compounds of εὐ and δυσ take the augment in the middle, when these particles are followed by a vowel or diphthong susceptible of augmentation ; as, εὐεργετέω, εὐηργέτησε, *to benefit*.

FORMATION OF THE TENSES IN THE ACTIVE VOICE.

Imperfect.

The imperfect is formed from the present, by changing ω into ον, and prefixing the augment ; as, τύπτω, ἔτυπτον.

First Future.

The first future is formed from the present, by changing the last syllable,

in the 1st conjugation, into *ψω* · as, *τύπτω, τύψω* ·

in the 2d — into *ξω* · as, *λέγω, λέξω* ·

in the 3d — into *σω* · as, *τίω, τίσω* · and,

in the 4th conjugation, by circumflexing the last syllable, and shortening the penultima; as, *ψάλλω, ψᾶλῶ*.

Obs. The penultima is shortened by dropping the second consonant, and the second vowel of the diphthong, and shortening the doubtful vowel; as, *σπείρω, σπείρῶ* · *κρίνω, κρίνῶ*, to judge.

Exc. 1. Some verbs in *σω* or *τω* are of the third conjugation, making the future in *σω* · as, *ιμάσσω, πᾶσσω, πλάσσω, &c.*

Exc. 2. Some verbs in *ζω* are of the second conjugation, making the future in *ξω* · as, *αἰᾶζω, ἀλαλάζω, ἀλαπάζω, γρούζω, δαΐζω, ἐναρξίζω, κραζώ, οἰμῶζω, ὀλολύζω, πολεμίζω, σταζώ, στεναζώ, στηρίζω, στίζω, στυφελλίζω, σφύζω, τρίζω, &c.* A few in *γζω* · as, *κλάζω, πλάζω*.

Some make the future in *ξω* and *σω* · as, *ἀρπάζω, βάζω, βρίζω, ἐγγυαλίζω, παίζω, &c.* One in *γζω* and *σω* · as, *σαλπίζω*.

Verbs in *αω, εω, and οω*, change *α* and *ε* into *η*, and *ο* into *ω* · as, *τιμάω, τιμήσω, to honor*; *φιλέω, φιλήσω, to love*; *χρυσόω, χρυσώσω, to gild*.

Exc. 1. Verbs in *λαω* and *ραω* pure, with those in *αω* preceded by *ε* or *ι*, retain *α*. To these add *ἀκροόμαι, δικᾶω, διφᾶω, θλάω, κλάω, μάω, μαιμάω, νᾶω, πάω, σπάω, φθᾶω, φλάω*, with verbs from which others in *αννυω, αννυμι*, and *ασκω* are formed; as, *πετάω*, whence *πεταννύω, πετάννυμι* · *δράω*, whence *διδράσκω*.

The following have *α* and *η* · *ἀρόμαι, ἄλοῶ, ἀνιῶ, ἀφάω, ἰλάω, κνάω, κρεμάω, μηκάω, μοιράομαι, πελάω, πεινάω, πειράω, περιῶ*.

Exc. 2. Some verbs in *εω* retain *ε* · as, *αἰδέω, αἰσχέω, ἄλέω, ἄρκέω, ἐμέω, ἴω, ζέω, κέω, νεικέω, ξέω, ὀλέω, τελέω, τρέω*, with verbs from which others in *εννυω, εννυμι*, and *εσκω* are formed; as, *ἀμφιέω, ἀμφιεννύω, ἀμφιέννυμι* · *ἄρέω, ἀρέσκω*.

The following have *ε* and *η* · *αἰδέομαι, αἰνέω, ἀκέομαι, ἀχθίομαι, βδέω, γαμέω, κηδέω, κορέω, κοτέω, μαχέομαι, ὀξέω, ποθέω*,

πονέω, σβέω, στερέω, φορέω. Δέω makes δῆσω, δέδεκα, and καλέω, καλίσσω, κεκάληκα, by syncope κέκληκα.

The following make the future is εὔσω· θίω, πλέω, πνέω, νέω, ῥέω, χέω. Καίω and κλαίω make ανσω.

Exc. 3. Verbs in ωω not derived from nouns retain the ο· as, ἄρῶ, ὁμῶ, ὀνόω, &c.

The Attics drop σ from the futures in ασω, εσω, οσω, and ισω, making a contraction in the three former, but only circumflexing the ω in the latter; as, σκεδῶ for σκεδάσω, καλῶ for καλέσω, ὁμῶ for ὁμόσω, νομιῶ for νομίσω.

Many baryton verbs frequently have their futures in ησω, by the Attic and Ionic dialects; as, νεμήσω from νέμω, τυπτήσω from τύπτω.

The Æolics form the futures in λω and ρω of the fourth conjugation by inserting σ before ω· as, κέλλω, κέλσω, *to land*; ὄρω, ὄρσω, *to excite*.

The futures of ἔχω, τρέφω, τρέχω, and τύφω, change the smooth of the first syllable into a rough breathing; thus, ἔξω, θρέψω, θρέξω, θύψω.

First Aorist.

The first aorist is formed from the first future, by changing ω into α, and prefixing the augment; as, τύψω, ἔτυπα.

The first aorist of the fourth conjugation lengthens the short penultima of the first future; α is changed into η, and ε into ει· as, κρῖνῶ, ἔκρῖνα· ψάλλω, ἔψηλα· σπερῶ, ἔσπειρα. Some verbs, however, which have αι in the present, take a long α in the first aorist; as, περαίνω, περᾶνῶ, ἐπέρανᾶ, *to finish*.

Εἶπα and ἦνεγκα are formed from the present; ἦκα, ἔθηκα, ἔδωκα, from the perfect. The use of the last three is rarely extended beyond the indicative.

Some drop the σ of the future ; as,

ἀκέω or ἀκεῖω, ἤκεια · κέω or κείω, ἔκεια ·
 ἀλεύω, ἤλενα · σεύω, ἔσενα ·
 καίω or κάω, ἔκηα · χέω, ἔχεα and ἔχενα.

Perfect.

The perfect is formed from the first future, by prefixing the reduplication, and changing,

in the 1st conjugation, $\psi\omega$ into $\phi\alpha$ · as, $\acute{\tau}\psi\omega$, $\acute{\tau}\acute{\epsilon}\tau\psi\alpha$ ·
 in the 2d — $\xi\omega$ into $\chi\alpha$ · as, $\lambda\acute{\epsilon}\xi\omega$, $\lambda\acute{\epsilon}\lambda\epsilon\chi\alpha$ ·
 in the 3d — $\sigma\omega$ into $\kappa\alpha$ · as, $\tau\acute{\iota}\sigma\omega$, $\tau\acute{\epsilon}\tau\iota\kappa\alpha$ ·
 in the 4th, — ω into $\kappa\alpha$, and $\mu\omega$ into $\mu\eta\kappa\alpha$ ·
 as, $\psi\alpha\lambda\omega$, $\acute{\epsilon}\psi\alpha\lambda\kappa\alpha$ · $\tau\epsilon\mu\omega$, $\tau\epsilon\acute{\tau}\epsilon\mu\eta\kappa\alpha$.

Obs. 1. The perfect in $\mu\eta\kappa\alpha$ presupposes a verb in $\mu\iota\omega$, formed from the future in $\mu\omega$ · as, $\tau\epsilon\mu\omega$, $\tau\epsilon\mu\acute{\iota}\omega$, whence $\tau\epsilon\mu\acute{\iota}\sigma\omega$, $\tau\epsilon\tau\acute{\iota}\mu\eta\kappa\alpha$.

Obs. 2. In some perfects a syncope takes place ; as, $\delta\acute{\iota}\delta\mu\eta\kappa\alpha$ for $\delta\acute{\iota}\delta\acute{\iota}\mu\eta\kappa\alpha$, from $\delta\acute{\iota}\mu\omega$, to build.

Dissyllables in $\lambda\omega$, $\nu\omega$, $\rho\omega$, change the ϵ of the future into α · as, $\sigma\acute{\tau}\epsilon\lambda\lambda\omega$, $\sigma\tau\epsilon\lambda\omega$, $\acute{\epsilon}\sigma\tau\alpha\lambda\kappa\alpha$, to send ; $\tau\epsilon\acute{\iota}\nu\omega$, $\tau\epsilon\acute{\nu}\omega$, $\acute{\tau}\epsilon\tau\alpha\kappa\alpha$, to stretch.

Dissyllables in $\epsilon\iota\omega$, $\iota\omega$, and $\nu\omega$, drop the ν · as, $\kappa\rho\acute{\iota}\nu\omega$, $\kappa\rho\iota\acute{\nu}\omega$, $\kappa\acute{\epsilon}\chi\rho\iota\kappa\alpha$ · $\pi\lambda\acute{\upsilon}\nu\omega$, $\pi\lambda\upsilon\acute{\nu}\omega$, $\pi\acute{\epsilon}\pi\lambda\upsilon\kappa\alpha$, to wash. Other verbs in $\nu\omega$ change ν into γ · as, $\phi\alpha\acute{\iota}\nu\omega$, $\phi\alpha\acute{\nu}\omega$, $\pi\acute{\epsilon}\phi\alpha\gamma\kappa\alpha$ · $\mu\omicron\lambda\acute{\upsilon}\nu\omega$, $\mu\omicron\lambda\upsilon\acute{\nu}\omega$, $\mu\epsilon\mu\omicron\lambda\upsilon\gamma\kappa\alpha$, to pollute.

In dissyllables of the first and second conjugation the Attics change ϵ into $ο$ · as, $\sigma\tau\rho\acute{\epsilon}\phi\omega$, $\acute{\epsilon}\sigma\tau\rho\omicron\phi\alpha$, to turn. So $\acute{\epsilon}\nu\acute{\epsilon}\kappa\omega$, $\acute{\epsilon}\nu\acute{\eta}\nu\omicron\chi\alpha$, to bear.

Pluperfect.

The pluperfect is formed from the perfect by changing α into $\epsilon\iota\upsilon$, and prefixing the augment, if there be a reduplication ; as, $\acute{\tau}\epsilon\tau\psi\alpha$, $\acute{\epsilon}\tau\epsilon\acute{\tau}\psi\epsilon\iota\upsilon$ · $\delta\omicron\mu\acute{\omega}\mu\omicron\kappa\alpha$, $\acute{\omega}\mu\omega\mu\acute{\omicron}\kappa\epsilon\iota\upsilon$. If there be no reduplication, the augment of the perfect suffers no change ; as, $\acute{\epsilon}\psi\alpha\lambda\kappa\alpha$, $\acute{\epsilon}\psi\acute{\alpha}\lambda\kappa\epsilon\iota\upsilon$.

Second Aorist.

The second aorist is formed from the present, by changing *-ω* into *-ον*, prefixing the augment, and shortening the penultima; as, *τύπτω, ἐτύπον*.

The penultima is shortened:

1. In consonants, by the omission of *τ*, and of the last of two liquids; as, *ψάλλω, ἔψαλον*.

Some verbs change *πτ* of the present into *θ*· as, *δλάπτω, ἔδλαθον, to hurt*; *καλύπτω, ἐκάλυθον, to cover*; *κρύπτω, ἐκρύθον, to hide*. Others into *φ*· as, *ἀπτω, ἤφον, to connect*; *βάπτω, ἐβᾶφον, to dip*; *θάπτω, ἐτάφον, to bury*; *ῥάπτω, ἐρῥᾶφον, to sew*; *σκάπτω, ἐσκάφον, to dig*; *ρίπτω, ἐρῥίφον, to throw*; *δρύπτω, ἔδρυφον, to tear*.

Verbs in *ζω* and *σσω* change these terminations into *γον*, if of the second conjugation; into *δον*, if of the third; as, *τάσσω, τάξω, ἐτάχον, to arrange*; *φράζω, φράσω, ἔφραδον, to say*. Likewise *σμύχω, to consume*, and *ψύχω, to cool*, make *ἔσμυγον* and *ἔψυγον*.

2. In vowels, by the change of *η, ω, αι, αυ*, into *ᾱ, ει* into *ῑ*, and *ευ* into *ῡ*· as, *λήβω, ἔλαβον, to take*; *τρώω, ἐτράχον, to eat*; *καίω, ἔκαον, to burn*; *παύω, ἐπάων, to cause to cease*; *λείπω, ἔλιπον, to leave*; *φεύγω, ἔφυγον, to fly*. But *πλήσσω, to strike*, makes *ἐπλάχον* and *ἐπληγον*.

Dissyllables of the fourth conjugation change *ει* into *α*· polysyllables, into *ε*· as, *σπείρω, ἔσπαρον· ἀγείρω, ἤγερον, to assemble*.

In dissyllables, *ε* preceded or followed by a liquid is changed into *α*· as, *πλέκω, ἐπλάχον· δέρω, ἔδαρον, to flay*. But *βλέπω, to see*, *λέγω, to say*, and *φλέγω, to burn*, retain the *ε*. *τέμνω, to cut*, makes *ἐτάμον* and *ἔτεμον*.

Verbs in *αω* and *εω* change these terminations into *ον* · as, *μυκάω, ἔμυκον, to bellow; κτυπέω, ἔκτυπον, to sound, to rour.*

Obs. 1. In some verbs the penultima of the second aorist necessarily remains long, particularly in dissyllables which take the temporal augment; as, *ἔδω, ἦδον, to sing.* So also where the penultima is long by position; as, *μάραττο, ἔμαραττο, to seize.* But in many of these a transposition takes place to preserve the analogy; thus, *πέρθω, to destroy,* makes *ἔπερθον* in poetry; *δίδω, to see, to regard, ἔδρεκον.*

Obs. 2. The following verbs have no second aorist: polysyllables in *ζω* and *σσω* · verbs in *αω* and *ω* after a vowel; verbs in *ωω* · polysyllables in *αινω, υνω, αυω, ευω, ουω, ωω, υιω,* and many others; *ἤκουσιν* from *ἀκούω* being poetical.

Second Future.

The second future is formed from the second aorist, by changing *ον* into *ω* circumflexed, and dropping the augment; as, *ἔτυπον, τυπῶ.*

PASSIVE VOICE.

SYNOPSIS OF THE MODES AND TENSES.

	Indic.	Imper.	Optat.	Subj.	Infín.	Part.
Pres.	τύπτομαι	τύπτοῦ	τυπτοίμην	τύπτομαι	τύπτεσθαι	τυπτόμενος
Imp.	ἔτυπτόμην					
Perf.	τίτυμμαι	τίτυψο	τιτυμμένος εἴην	τιτυμμένος ᾧ	τιτύφθαι	τιτυμμένος
Plup.	ἔτετύμην					
Pau.	τετύφομαι		τιτυψοίμην		τιτύψεσθαι	τιτυφόμενος
1st A.	ἐτύφθην	τύφθητι	τυφθείην	τυφθῶ	τυφθῆναι	τυφθεῖς
1st F.	τυφθήσομαι		τυφθήσοίμην		τυφθήσεται	τυφθησόμενος
2d A.	ἐτύπην	τύπηθι	τυπτέην	τυπῶ	τυπῆναι	τυπείς
2d F.	τυπήσομαι		τυπησείμην		τυπήσεται	τυπησόμενος
Perf.	τετίμημαι	τετίμησο	τετιμήμην	τετιμῶμαι	τετιμήσθαι	τετιμημένος

INDICATIVE MODE.

Present Tense, *I am struck.*

S.	τύπτομαι,	τύπη,	τύπεται,
D.	τυπτόμεθον,	τύπτεσθον,	τύπτεσθον,
P.	τυπτόμεθα,	τύπτεσθε,	τύπτονται.

Imperfect, *I was struck.*

S.	ἐτυπτόμην,	ἐτύπτου,	ἐτύπτετο,
D.	ἐτυπτόμεθον,	ἐτύπτεσθον,	ἐτυπτεσθην,
P.	ἐτυπτόμεθα,	ἐτύπτεσθε,	ἐτύπτοντο.

Perfect, *I have been struck.*

S.	τέτυμμαι,	τέτυπαι,	τέτυπται,
D.	τετύμμεθον,	τέτυφθον,	τέτυφθον,
P.	τετύμμεθα,	τέτυφθε,	τετυμμένοι εἰσι.

Pluperfect, *I had been struck.*

S.	ἔτετύμην,	ἔτέτυπο,	ἔτέτυπτο,
D.	ἔτετύμμεθον,	ἔτέτυφθον,	ἔτετύφθην,
P.	ἔτετύμμεθα,	ἔτέτυφθε,	τετυμμένοι ἦσαν.

Paulo-post-Future, *I shall be struck.*

S.	τετύψομαι,	τετύψη,	τετύπεται,
D.	τετυψόμεθον,	τετύψεσθον,	τετύψεσθον,
P.	τετυψόμεθα,	τετύψεσθε,	τετύπονται.

First Aorist, *I was struck.*

S.	ἐτύφθην,	ἐτύφθης,	ἐτύφθη,
D.	ἐτύφθημεν,	ἐτύφθητον,	ἐτυφθήτην,
P.	ἐτύφθημεν,	ἐτύφθητε,	ἐτύφθησαν.

First Future, *I shall be struck.*

1	S.	τυφθήσομαι,	τυφθήσῃ,	τυφθήσεται,
	D.	τυφθησόμεθον,	τυφθήσεσθον,	τυφθήσεσθον,
	P.	τυφθησόμεθα,	τυφθήσεσθε,	τυφθήσονται.

Second Aorist, *I was struck.*

S.	ἐτύπην,	ἐτύπης,	ἐτύπη,
D.	ἐτύπημεν,	ἐτύπητον,	ἐτυπήτην,
P.	ἐτύπημεν,	ἐτύπητε,	ἐτύπησαν.

Second Future, *I shall be struck.*

S.	τυπήσομαι,	τυπήσῃ,	τυπήσεται,
D.	τυπησόμεθον,	τυπήσεσθον,	τυπήσεσθον,
P.	τυπησόμεθα,	τυπήσεσθε,	τυπήσονται.

IMPERATIVE MODE.

Present, *be struck.*

S.	τύπτον,	τυπτέσθω,
D.	τύπτεσθον,	τυπτέσθων,
P.	τύπτεσθε,	τυπτέσθωσαν.

Perfect, *have been struck.*

S.	τέτυπο,	τεύφθω,
D.	τέτυφθον,	τεύφθων,
P.	τέτυφθε,	τεύφθωσαν.

First Aorist, *be struck.*

S.	τύφθητι,	τυφθήτω,
D.	τύφθητον,	τυφθήτων,
P.	τύφθητε,	τυφθήτωσαν.

Second Aorist, *be struck.*

S.	τύπηθι,	τυπήτω,
D.	τύπητον,	τυπήτων,
P.	τύπητε,	τυπήτωσαν.

OPTATIVE MODE

Present, *I might, &c. be struck.*

S.	τυπτοίμην,	τύπτοιο,	τύπτοιτο,
D.	τυπτοίμεθον,	τύπτοισθον,	τυπτοίσθην,
P.	τυπτοίμεθα,	τύπτοισθε,	τύπτοιντο.

Perfect, *I might, &c. have been struck.*

S.	τετυμμένος	είην,	είης,	είη,
D.	τετυμμένω		είητον,	είήτην,
P.	τετυμμένοι	είημεν,	είητε,	είησαν.

Paulo-post-Future, *I might, &c. hereafter be struck.*

S.	τετυποίμην,	τετύποιο,	τετύποιτο,
D.	τετυποίμεθον,	τετύποισθον,	τετυποίσθην,
P.	τετυποίμεθα,	τετύποισθε,	τετύποιντο.

First Aorist, *I might, &c. be struck.*

S.	τυφθείην,	τυφθείης,	τυφθείη,
D.		τυφθείητον,	τυφθείήτην,
P.	τυφθείημεν,	τυφθείητε,	τυφθείησαν.

First Future, *I might, &c. hereafter be struck.*

S.	τυφθησοίμην,	τυφθήσοιο,	τυφθήσοιτο,
D.	τυφθησοίμεθον,	τυφθήσοισθον,	τυφθησοίσθην,
P.	τυφθησοίμεθα,	τυφθήσοισθε,	τυφθήσοιντο.

Second Aorist, *I might, &c. be struck.*

S.	τυπείην,	τυπείης,	τυπείη,
D.	τυπείημεν,	τυπείητον,	τυπείητην,
P.	τυπείημεν,	τυπείητε,	τυπείησαν.

Second Future, *I might, &c. hereafter be struck.*

S.	τυπήσοίμην,	τυπήσοιο,	τυπήσοιτο,
D.	τυπήσοίμεθον,	τυπήσοισθον,	τυπήσοίσθην,
P.	τυπήσοίμεθα,	τυπήσοισθε,	τυπήσοιντο.

SUBJUNCTIVE MODE.

Present, *I may be struck.*

S.	τύπωμαι,	τύπη,	τύπηται,
D.	τύπώμεθον,	τύπησθον,	τύπησθην,
P.	τύπώμεθα,	τύπησθε,	τύπωνται.

Perfect, *I may have been struck.*

S.	τετυμμένος	ῶ,	ῆς,	ῆ,
D.	τετυμμένῳ		ῆτον,	ῆτον,
P.	τετυμμένοι	ῶμεν,	ῆτε,	ῶσι.

First Aorist, *I may be struck.*

S.	τυφθῶ,	τυφθῆς,	τυφθῆ,
D.		τυφθῆτον,	τυφθῆτον,
P.	τυφθῶμεν,	τυφθῆτε,	τυφθῶσι.

Second Aorist, *I may be struck.*

S.	τυπῶ,	τυπῆς,	τυπῆ,
D.		τυπητον,	τυπητον,
P.	τυπῶμεν,	τυπητε,	τυπῶσι.

INFINITIVE MODE.

Present,	τύπτεσθαι,	to be struck.
Perfect,	τετύφθαι,	to have been struck.
Paulo-post-Future,	τετύψεσθαι,	to be going to be struck.
First Aorist,	τυφθῆναι,	to have been struck.
First Future,	τυφθήσεσθαι,	to be going to be struck.
Second Aorist,	τυπῆναι,	to have been struck.
Second Future,	τυπήσεσθαι,	to be going to be struck.

PARTICIPLES.

Present, *being struck*.

N.	* τυπιδμενος,	τυπτομένη,	τυπτόμενον,
G.	τυπτομένου,	τυπτομένης,	τυπτομένου, &c.

Perfect, *having been struck*.

N.	τετυμμένος,	τετυμμένη,	τετυμμένον,
G.	τετυμμένου,	τετυμμένης,	τετυμμένου.

Paulo-post-Future, *going to be struck*.

N.	τετυψόμενος,	τετυψομένη,	τετυψόμενον,
G.	τετυψομένου,	τετυψομένης,	τετυψομένου.

First Aorist, *having been struck*.

N.	τυφθεις,	τυφθεῖσα,	τυφθέν,
G.	τυφθέντος,	τυφθείσης,	τυφθέντος.

First Future, *going to be struck*.

N.	τυφθησόμενος,	τυφθησομένη,	τυφθησόμενον,
G.	τυφθησομένου,	τυφθησομένης,	τυφθησομένου.

Second Aorist, *having been struck*.

N.	τυπεις,	τυπεῖσα,	τυπέν,
G.	τυπέντος,	τυπείσης,	τυπέντος.

Second Future, *going to be struck*.

N.	τυπησόμενος,	τυπησομένη,	τυπησόμενον,
G.	τυπησομένου,	τυπησομένης,	τυπησομένου.

OBSERVATIONS.

1. The second person singular of the present indicative was originally formed in *ισαι* as, *τύπτομαι*, *τύπτισαι*, *τύπτιται*. The Ionics dropped the *σ*, making it *τύπτισαι*, which the Attics contracted into *τύπτῃ*. The Attics also contracted *ισαι* into *ι* instead of *η*, which form remained in common use only in *βούλι*, *διδι*, and *δψι*.

The same observation applies to other tenses. Thus in the imperfect *ιρύπτις* became *ιρύπτει*, and was afterwards contracted into *ιρύπτειν*. So *τύπτις* became *τύπτει*, and *ιτύψας*, *ιτύψας*, *ιτύψω*.

Some verbs retain the original form; thus *φάγομαι* makes *φάγισαι*. Thus also is formed the passive of verbs in *μι*, *ισταμαι*, *ιστασαι*· *τίθιμαι*, *τίθισαι*, &c.

2. If the perfect indicative ends in *μαι* pure, the circumlocution of the participle with *ειν* is not used in the third person plural, which is then formed from

the third person singular by inserting *ν* before *ται* · as, *πιφίλῃμαι*, *πιφίλῃται*, *πιφίλῃνται*. So in the pluperfect *ἱπιφίλῃτο*, *ἱπιφίλῃντο*.

In this case also the perfect optative is formed by changing *μαι* into *μην*, and subscribing *ι* under the preceding vowel if it be *η* or *ω* · thus,

Sing.	Dual.	Plur.
<i>τιτιμ-ῃμαι</i> , <i>ῆο</i> , <i>ῆται</i> ,	<i>ῥμῖθον</i> , <i>ῆσθον</i> , <i>ῥσθην</i> ,	<i>ῥμῖθα</i> , <i>ῆσθι</i> , <i>ῥντο</i> .
<i>πιχρυσ-ῃμαι</i> , <i>ῥο</i> , <i>ῥτο</i> ,	<i>ῥμῖθον</i> , <i>ῥσθον</i> , <i>ῥσθην</i> ,	<i>ῥμῖθα</i> , <i>ῥσθι</i> , <i>ῥντο</i> .

If the preceding vowel be *ι* or *υ*, it is merely lengthened; as, *λειλύτο* from *λείλυμαι*.

The subjunctive is formed by changing *μαι* with the preceding vowel into *μαι* · thus,

Sing.	Dual.	Plur.
<i>τιτιμ-ᾶμαι</i> , <i>ῆο</i> , <i>ῆται</i> ,	<i>ῥμῖθον</i> , <i>ῆσθον</i> , <i>ῥσθην</i> ,	<i>ῥμῖθα</i> , <i>ῆσθι</i> , <i>ῥνται</i> .
<i>πιχρυσ-</i> { <i>ᾶμαι</i> , <i>ῶ</i> , <i>ᾶται</i> ,	<i>ῥμῖθον</i> , <i>ῶσθον</i> , <i>ῶσθην</i> ,	<i>ῥμῖθα</i> , <i>ῶσθι</i> , <i>ῶνται</i> .
or <i>ῆ</i> , <i>ῆται</i> ,	<i>ῆσθον</i> , <i>ῆσθην</i> ,	<i>ῆσθι</i> .

3. The aorists are often syncopated in the third person plural of the indicative; as, *ἱκοσμήνιν* for *ἱκοσμήθησαν*.

In the second person singular of the imperative they end in *θι*, but in *τι* when another *θ* precedes; as, *τύπῃθι*, *πίθητι*.

In the plural of the optative their more common form is the Attic contraction *εἶμι*, *εἴσι*, *εἴν*,

4. The first future subjunctive is sometimes found: thus,

Sing.	Dual.	Plur.
<i>τυφθήσ-μαι</i> , <i>ῆ</i> , <i>ῆται</i> ,	<i>ῥμῖθον</i> , <i>ῆσθον</i> , <i>ῆσθην</i> ,	<i>ῥμῖθα</i> , <i>ῆσθι</i> , <i>ῶνται</i> .

FORMATION OF THE TENSES IN THE PASSIVE VOICE.

Present.

The present is formed from the present active, by changing *ω* into *ομαι* · as, *τύπτω*, *τύπτομαι*.

Imperfect.

The imperfect is formed from the present, by changing *μαι* into *μην*, and prefixing the augment; as, *τύπτομαι*, *ἐτυπτόμην*.

Perfect.

The perfect is formed from the perfect active, by changing, in the

1st conj., *φα* into *μαι* · as, *τέτυ-φα*, *τέτυ-μαι* ·
in the 2d, *χα* into *γμαι* · as, *λέλε-χα*, *λέλε-γμαι* ·
in the 3d, *κα* into *σμαι* · as, *πέφρα-κα*, *πέφρα-σμαι* ·
in the 4th, *κά* into *μαι* · as, *ἔψαλ-κα*, *ἔψαλ-μαι*.

Perfects in *φα* impure change this termination into *μαι* · as, *τέτερ-φα, τέτερ-μαι*.

Verbs of the third conjugation in *ω* pure, if the penultima of the perfect be long, change *κα* into *μαι* · as, *πεφίληκα, πεφίλημαι*. Also *ἄρόω, δέω, δύω, θύω, ἰδρύω, λύω*, and *πτάω*, whose penultima is short. But *ἄκούω, γνόω, θραύω, κελεύω, κρούω, παίω, πταίω, ραίω, σείω*, and *χόω*, retain *σ*. Some have both *μαι* and *σμαι* · as, *κλείω, κέκλεικα, κέκλειμαι* and *κέκλεισμαι, to shut*.

In verbs of the fourth conjugation, *γ* before *κ* is changed into *μ*, by the Attics into *σ* · as, *φαίνω, πέφαγκα, πέφαμμαι, Att. πέφασμαι*.

Dissyllables of the first and second conjugation, which in the perfect active change *ε* into *ο*, in the perfect passive resume *ε* · as, *κλέπτω, κέκλοφα, κέκλεμμαι, to steal*.

Dissyllables, whose first syllable has *τρε*, change *ε* into *α* · as, *τρέπω, τέτραμμαι, to turn*. By a sort of analogy *κλέπτω* sometimes makes *κέκλαμμαι*.

Some verbs change *ευ* in the penultima of the perfect active into *υ* in the perfect passive ; as, *κέχευκα, κέχυσμαι* and *κέχυνμαι · πέφευχα, πέφυγμαι · πέπευκα, πέπυσμαι · πέπνευκα, πέπνυμαι · σέσειενκα, σέσυνμαι · τέτευχα, τέτυγμαι*.

Synopsis of the Formation of the Perfect Passive in all its Persons.

I.	S.	τίτυμμαι,	τίτυψαι,	τίτυπται,
		(for τίτυφμαι,	τίτυφσαι,	τίτυφται.)
	D.	τιτύμμιθον,	τίτυφθον,	τίτυφθον,
	P.	τιτύμμιθα,	τίτυφθι,	τιτυμμένοι εισί.
II.	S.	λίλιγμαι,	λίλιξαι,	λίλιγται,
		(for λίλιχμαι,	λίλιχσαι,	λίλιχται.)
	D.	λιλίγμιθον,	λίλιχθον,	λίλιχθον,
	P.	λιλίγμιθα,	λίλιχθι,	λιλιγμένοι εισί.
III.	S.	πίπισμαι,	πίπισαι,	πίπισται,
			(for πίπισσαι.)	
	D.	πιπίσμιθον,	πίπισθον,	πίπισθον,
	P.	πιπίσμιθα,	πίπισθι,	πιπισμένοι εισί.

IV.	S.	πίφαμαι, (for πίφανμαι,)	πίφασαι,	πίφονται,
	D.	πιφάμενοι,	πίφαντες,	πίφαντες,
	P.	πιφάμεθα,	πίφασθε,	παφασμένοι εἰσίν.

The second person imperative is formed from the second person indicative, by changing *αι* into *ε* · as, *τίτυψ-αι*, *τίτυψ-ε*. The third person is formed from the second person plural indicative, by changing *ι* into *ω* · as, *τίτυφε-ι*, *τιτύφε-ω*.

The infinitive is formed from the second person plural indicative, by changing *ι* into *αι* · as, *τίτυφε-ι*, *τιτύφε-αι*.

Pluperfect.

The pluperfect is formed from the perfect, by changing *μαι* into *μην*, and prefixing the second augment ; as, *τέτυμμαι*, *έτετύμμην*.

Paulo-post-Future.

The paulo-post-future is formed from the second person singular of the perfect, by changing *αι* into *ομαι* · as, *τέτυψαι*, *τετύψομαι*.

First Aorist.

The first aorist is formed from the third person singular of the perfect, by changing *ται* into *θην*, the preceding smooth mute into the rough one, and dropping the reduplication ; as, *τέτυπται*, *έτύφθην*.

Some verbs assume *σ* · as, *έρῶται*, *έρῶσθην* · *μέμνηται*, *έμνήσθην* · *πέπανται*, *έπαύσθην* · *πέπληται*, *έπλήσθην*. On the contrary, *έσσωται* drops it, making *έσώθην*.

Some verbs which have *η* in the perfect passive, change it into *ε* in the first aorist ; as, *ἀφῆρηται*, *ἀφῆρέθην* · *εὔρηται*, *εὔρέθην* · *ἐπῆρνηται*, *ἐπῆρνέθην*.

In the poets some verbs in *νω*, which dropped *ν* in the perfect, receive it again in the first aorist ; as, *ἐκλίνθη* for *ἐκλίθην*.

Those verbs which in the perfect passive change ϵ into α , in the first aorist resume ϵ · as, *ἔστραπται*, *ἔστρέφθην*.

First Future.

The first future is formed from the first aorist, by changing *ην* into *ησομαι*, and dropping the augment ; as, *ἐτύφθην*, *τυφθήσομαι*.

Second Aorist.

The second aorist is formed from the second aorist active, by changing *ον* into *ην* · as, *ἔτυπον*, *ἐτύπην*.

Second Future.

The second future is formed from the second aorist, by changing *ην* into *ησομαι*, and dropping the augment ; as, *ἐτύπην*, *τυπήσομαι*.

MIDDLE VOICE.

SYNOPSIS OF THE MODES AND TENSES.

	Indic.	Imper.	Optat.	Subj.	Infín.	Part.
Pres.	τύπτομαι	τύπτο	τυπτοίμην	τύπτομαι	τύπτισθαι	τυπτόμενος
Imp.	ἔτυπτόμην					
Perf.	τίτυσα	τίτυπε	τιτύποιμι	τιτύπω	τιτυπῆσαι	τιτυπὸς
Plup.	ἔτιτύπην					
1st A.	ἰστυψάμην	τύψαι	τυψαίμην	τύψωμαι	τύψασθαι	τυψάμενος
1st F.	τύψομαι		τυψοίμην		τύψισθαι	τυψόμενος
2d A.	ἔτυπόμεν	τυποῦ	τυποίμην	τύπωμαι	τυπίσθαι	τυπόμενος
2d F.	τυποῦμαι		τυποίμην		τυπίσθαι	τυπούμενος

INDICATIVE MODE.

First Aorist, *I struck*.

S.	ἐτυψάμην,	ἐτύψω,	ἐτύψατο,
D.	ἐτυψάμεθον,	ἐτύψασθον,	ἐτυψάσθην,
P.	ἐτυψάμεθα,	ἐτύψασθε,	ἐτύψαντο.

Second Future, *I shall strike*.

S.	τυποῦμαι,	τυπή,	τυπεῖται,
D.	τυπούμεθον,	τυπεῖσθον,	τυπεῖσθην,
P.	τυπούμεθα,	τυπεῖσθε,	τυπούνται.

IMPERATIVE MODE.

First Aorist, *strike*.

S.	τύψαι,	τυψάσθω,
D.	τύψασθον,	τυψάσθων,
P.	τύψασθε,	τυψάσθωσαν.

OPTATIVE MODE.

First Aorist, *I might, &c. strike*.

S.	τυψαίμην,	τύψαιο,	τύψαιτο,
D.	τυψαίμεθον,	τύψαισθον,	τυψαίσθην,
P.	τυψαίμεθα,	τύψαισθε,	τύψαιντο.

OBSERVATIONS.

1. In verbs of the fourth conjugation the first future is the same as the second, both in the middle and in the active voices, when there is no change in the penultima; as, ψάλλω, first and second future active ψάλω, middle ψαλοῦμαι; but σπείρω, first future active σπειρῶ, middle σπειροῦμαι; second future active σπαρῶ, middle σπαροῦμαι.

2. The perfect and pluperfect have an active, the other tenses a passive termination.

The only tenses that have a peculiar conjugation are the first aorist indicative, imperative, and optative, and the second future indicative; the others are conjugated like those of the active and passive, whose termination they borrow.

FORMATION OF THE TENSES IN THE MIDDLE VOICE.

Present and Imperfect.

The present and imperfect are the same as those of the passive.

Perfect.

The perfect is formed from the second aorist active, by changing *ον* into *α*, and prefixing the reduplication; as, ἔτυπον, τέτυπα.

If the second aorist have *α* in the penultima, from a present in *ε* or *ει*, the perfect middle changes it into *ο*· but from a present in *η* or *αι*, into *η*· as, πλέκω, ἐπλακον, πέπλοκα· σπείρω, ἔσπαρον, ἔσπορα· λήθω, ἔλαθον, λέληθα· φαίνω, ἔφανον, πέφηνα. So ἔλπω makes ὄλπα, and with the syllabic augment ἔολπα· ἔργω, ὄργα, ἔοργα. Also

θάλλω, ἔθalon, makes τέθηλα · κλάζω, ἔκλαγον, κέκληγα · and θάπτω, ἔταπον, τέθηπα.

If the second aorist have ε in the penultima, the perfect middle changes it into ο · as, ἔλεγον, λέλογα.

If the second aorist have ι in the penultima, from a present in ει, the perfect middle changes it into οι · as, πείθω, ἔπιθον, πέποιθα · εἶδω, ἴδον, οἶδα. But from a present in ι, it is merely lengthened ; as, τρίζω, τέτριγα · φρίσσω, πέφριχα.

Some retain also the diphthong of the present ; thus κεύθω makes κέκευθα and κέκυθα · φεύγω, πέφευγα and πέφυγα.

The poets frequently shorten the penultima again, particularly in the feminine of the participle ; as, σεσαυρία from σέσηρα, σεσηραίς.

Ἔθω makes εἴωθα, and ῥήσσω, ῥήρωγα. Also δεῖδω makes δέδοικα, to avoid the too frequent recurrence of the δ.

Obs. The perfect active and middle of the same verb are seldom both in use. Indeed the perfect middle may be considered as another form of the perfect active, as it has generally the same sense.

Pluperfect.

The pluperfect is formed from the perfect, by changing α into ειν, and prefixing the augment ; as, τέτυπα, ἐτετύπειν.

First Aorist.

The first aorist is formed from the first aorist active, by adding μην · as, ἔτυπα, ἔτυπάμην.

Obs. Verbs in ω pure have this tense often syncopated ; as, εὔραμην, ὠνάμην, for εὔρησάμην, ὠνησάμην.

First Future.

The first future is formed from the first future active, by changing ω into ομαι · as, τήψω, τήψομαι · but in the fourth conjugation, into οὔμαι · as, ψαλῶ, ψαλοὔμαι.

Obs. Those verbs also of the third conjugation, which by the Attic dialect lose σ from the future active, change ῶ into οὔμαι · as, κομιῶ, κομοῦμαι.

Second Aorist.

The second aorist is formed from the second aorist active, by changing *ον* into *ομην* · as, *ἔτυπον*, *ἔτυπόμην*.

Second Future.

The second future is formed from the second future active, by changing *ῶ* into *οῦμαι* · as, *τυπῶ*, *τυποῦμαι*. Except *ἔδομαι*, *φάγομαι*, *πίομαι*, and the poetic futures *βέομαι*, *νέομαι*, by crasis *νεῦμαι* · which are thus varied : *φάγ-ομαι*, *εἶται*, &c.

CONTRACT VERBS.

Verbs in *αω*, *εω*, and *οω*, are contracted in the present and imperfect tenses.

Verbs in *αω* contract *αω*, *αο*, into *ω* · and *αε*, *αη*, into *α* · subscribing *ι* and dropping *υ*, whenever they happen to follow ; as, *τιμάω*, *τιμῶ*, *to honor* ; *τιμάομεν*, *τιμῶμεν* · *τίμαε*, *τίμα* · *τιμάητον*, *τιμᾶτον* · *τιμάοιμι*, *τιμῶμι* · *τιμάουσι*, *τιμῶσι*.

Verbs in *εω* contract *εε* into *ει*, *εο* into *ου*, and in every other contraction drop *ε* · as, *φιλέω*, *φιλῶ*, *to love* ; *φιλέεις*, *φιλεῖς* · *φίλεε*, *φίλει* · *φιλέομεν*, *φιλοῦμεν*.

Verbs in *οω* contract *ο* with a long vowel following into *ω* · with a short vowel, or *ου*, into *ου* · with any other diphthong, into *οι* · as, *χρυσόω*, *χρυσῶ*, *to gild* ; *χρυσόετε*, *χρυσοῦτε* · *χρυσόουσι*, *χρυσοῦσι* · *χρυσόης*, *χρυσοῖς*. Except *οει* in the infinitive, which is contracted into *ου* · as, *χρυσόειν*, *χρυσοῦν*.

SYNOPSIS OF THE MODES AND TENSES.

ACTIVE VOICE.

	Indic.	Imper.	Optat.	Subj.	Infinit.	Part.
Present,	{ συμ-έω, ᾶ, φιλ-έω, ᾶ χρυσ-έω, ᾶ	{ συμ-αι, ε φιλ-αι, ι χρυσ-αι, ου	{ συμ-έμαι, ῆμαι φιλ-έμαι, ῆμαι χρυσ-έμαι, ῆμαι	{ συμ-έω, ᾶ φιλ-έω, ᾶ χρυσ-έω, ᾶ	{ συμ-έων, ᾶν φιλ-έων, ᾶν χρυσ-έων, ᾶν	
Imperf.	{ συμ-ᾶν, ᾶν φιλ-ᾶν, ᾶν χρυσ-ᾶν, ᾶν					

PASSIVE AND MIDDLE VOICES.

	Indic.	Imper.	Optat.	Subj.	Infinit.	Part.
Present,	{ συμ-έμαι, ᾶμαι φιλ-έμαι, ᾶμαι χρυσ-έμαι, ᾶμαι	{ συμ-έου, ᾶ φιλ-έου, ᾶ χρυσ-έου, ᾶ	{ συμ-εόμην, οίμην φιλ-εόμην, οίμην χρυσ-εόμην, οίμην	{ συμ-έμαι, ᾶμαι φιλ-έμαι, ᾶμαι χρυσ-έμαι, ᾶμαι	{ συμ-έσθαι, ᾶσθαι φιλ-έσθαι, ᾶσθαι χρυσ-έσθαι, ᾶσθαι	{ συμ-έμενος, ούμενος φιλ-έμενος, ούμενος χρυσ-έμενος, ούμενος
Imperf.	{ συμ-έμην, οίμην φιλ-έμην, οίμην χρυσ-έμην, οίμην					

ACTIVE VOICE.

INDICATIVE MODE.

Present Tense.

	Sing.	Dual.	Plur.
1	ἀέμεις, ᾗς	ἀέε, ᾗ	ἀέε, ᾗ
2	ἐέμεις, ἐίς	ἐέε, ἐῖ	ἐέε, ἐῖ
3	όέμεις, όίς	όέε, όῖ	όέε, όῖ
	τῆμ-άω, ᾧ	τῆε, ᾗ	τῆε, ᾗ
	φῆλ-έω, ᾧ	φῆε, ᾗ	φῆε, ᾗ
	χρῆσ-ού, ᾧ	χρῆε, ᾗ	χρῆε, ᾗ

Imperfect.

	Sing.	Dual.	Plur.
1	ἐξέμ-ον, ον	αε, α	ἀό, ᾶ
2	ἐφύλ-ον, ον	εε, ε	ἐο, οῦ
3	ἐφύγ-ον, ον	οε, ου	όε, οῦ
			ἀε, ᾶ ἐε, εἰ όε, οῦ
			ον, ον ον, ον ον, ον

IMPERATIVE.

	Sing.			Dual.			Plur.		
1	τιμ-αε, α	αέ, ά	άέ, ά	άέ, ά	άέ, ά	άέ, ά	αέ, ά	αέ, ά	αέ, ά
2	φιλ-εε, ε	εέ, έλ τω	εέ, έλ τω	εέ, έλ τω	εέ, έλ τω	εέ, έλ τω	εέ, έλ τω	εέ, έλ τω	εέ, έλ τω
3	χρυσ-οε, ου	οέ, ού, ου	οέ, ού, ου	οέ, ού, ου	οέ, ού, ου	οέ, ού, ου	οέ, ού, ου	οέ, ού, ου	οέ, ού, ου

SYNOPSIS OF THE MODES AND TENSES.

ACTIVE VOICE.

	Indic.	Imper.	Optat.	Subj.	Infinit.	Part.
Present,	{ συμ-έσσι, ᾧ, φιλ-έσσι, ᾧ χρυσ-έσσι, ᾧ	{ συμ-αι, ε φιλ-αι, ι χρυσ-αι, ου	{ συμ-έσμαι, ᾧμαι φιλ-έσμαι, ᾧμαι χρυσ-έσμαι, ᾧμαι	{ συμ-έσσι, ᾧ φιλ-έσσι, ᾧ χρυσ-έσσι, ᾧ	{ συμ-έσθαι, ᾧν φιλ-έσθαι, ᾧν χρυσ-έσθαι, ᾧν	{ συμ-έσμενος, ᾧμενος φιλ-έσμενος, ᾧμενος χρυσ-έσμενος, ᾧμενος
Imperf.	{ ἐπιμ-αιον, ον ἐφιλ-αιον, ον, ἐχρυσ-αιον, ον					

PASSIVE AND MIDDLE VOICES.

	Indic.	Imper.	Optat.	Subj.	Infinit.	Part.
Present,	{ συμ-έσμαι, ᾧμαι φιλ-έσμαι, ᾧμαι χρυσ-έσμαι, ᾧμαι	{ συμ-έσθαι, ᾧ φιλ-έσθαι, ᾧ χρυσ-έσθαι, ᾧ	{ συμ-έσμεναι, ᾧμεναι φιλ-έσμεναι, ᾧμεναι χρυσ-έσμεναι, ᾧμεναι	{ συμ-έσμαι, ᾧμαι φιλ-έσμαι, ᾧμαι χρυσ-έσμαι, ᾧμαι	{ συμ-έσθαι, ᾧν φιλ-έσθαι, ᾧν χρυσ-έσθαι, ᾧν	{ συμ-έσμενος, ᾧμενος φιλ-έσμενος, ᾧμενος χρυσ-έσμενος, ᾧμενος
Imperf.	{ ἐπιμ-έσμεναι, ᾧμεναι ἐφιλ-έσμεναι, ᾧμεναι ἐχρυσ-έσμεναι, ᾧμεναι					

ACTIVE VOICE.

INDICATIVE MODE.

Present Tense.

Sing.			Dual.		Plur.		
1	τιμ-άω,	ᾶ	ἀέ, ᾶ	ἀέ, ᾶ	ἀό, ᾶ	ἀέ, ᾶ	ἀού, ᾶ
2	φιλ-έω,	ᾶ	ἐέ, εῖ	ἐέ, εῖ	ἐό, οῦ	ἐέ, εῖ	ἐού, οῦ
3	χρυσ-άω,	ᾶ	ὀέ, οῦ	ὀέ, οῦ	ὀό, οῦ	ὀέ, οῦ	ὀού, οῦ

Imperfect.

Sing.			Dual.		Plur.		
1	ἐτιμ-αον,	ων	ἀέ, α	ἀέ, α	ἀό, ᾶ	ἀέ, ᾶ	αον, ων
2	ἐφιλ-εον,	ον	ἐέ, εἰ	ἐέ, εἰ	ἐό, οῦ	ἐέ, εῖ	εον, ουν
3	ἐχρυσ-αον,	ον	ὀέ, ου	ὀέ, ου	ὀό, οῦ	ὀέ, οῦ	οον, ουν

IMPERATIVE.

Sing.			Dual.		Plur.		
1	τιμ-αι,	αι	ἀέ, ἀ	ἀέ, ἀ	ἀέ, ᾶ	ἀέ, ἀ	αῖ
2	φιλ-ει,	ει	ἐέ, εἰ	ἐέ, εἰ	ἐέ, εῖ	ἐέ, εἰ	τωσαν
3	χρυσ-αι,	αι	ὀέ, οὔ	ὀέ, οὔ	ὀέ, οῦ	ὀέ, οὔ	

OPTATIVE.

	Sing.	Dual.	Plur.
1	τιμ-άοιμι, ᾧ	άοις, ᾧς	άοι, ᾧ
2	φιλ-έοιμι, οἷ	έοις, οἷς	έοι, οἷ
3	χρυσ-όοιμι, οἷ	όοις, οἷς	όοι, οἷ

SUBJUNCTIVE.

	Sing.	Dual.	Plur.
1	τιμ-άω, ᾧ	άη, ᾧ	άη, ᾧ
2	φιλ-έω, ᾧ	έη, ᾧ	έη, ᾧ
3	χρυσ-όω, ᾧ	όη, ᾧ	όη, ᾧ

INFINITIVE.

1. τιμ-άειν, τιμ-ᾶν. 2. φιλ-έειν, φιλ-εῖν. 3. χρυσ-όειν, χρυσ-οῖν.

PARTICIPLE.

	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
1	τιμ-άων, ᾧν	τιμ-άουσα, ᾧσα	τιμ-άον, ᾧν	τιμ-άοντας, ᾧντος	αοίστης, αίστης	άοντος, ᾧτος
2	φιλ-έων, ᾧν	φιλ-έουσα, οὔσα	φιλ-έον, οὖν	φιλ-έοντος, οὔντος	εούσσης, ούσσης	έοντος, οὔντος
3	χρυσ-όων, ᾧν	χρυσ-όουσα, ούσα	χρυσ-όον, οὖν	χρυσ-όοντος, οὔντος	οούσσης, ούσσης	όοντος, οὔντος

PASSIVE AND MIDDLE VOICES.

INDICATIVE MODE.

Present Tense.

Sing.			Dual.			Plur.		
1	τιμ-αό,	ω	άέ, α̃	άέ, α̃	άέ, α̃	άέ, α̃	άέ, α̃	άέ, α̃
2	φιλ-εό,	ου̃ μαι	έε, η̃ ται	έε, ε̃ σθον	έε, ε̃ σθον	έε, ε̃ σθον	έε, ε̃ σθον	έε, ε̃ σθον
3	χρυσ-αό,	ου̃	όε, ο̃	όε, ο̃	όε, ο̃	όε, ο̃	όε, ο̃	όε, ο̃

Imperfect.

Sing.			Dual.			Plur.		
1	έτιμ-αό,	ω	άέ, α̃	άέ, α̃	άέ, α̃	άέ, α̃	άέ, α̃	άέ, α̃
2	έφιλ-εό,	ου̃ μην	έε, ο̃ τω	έε, ε̃ σθον	έε, ε̃ σθον	έε, ε̃ σθον	έε, ε̃ σθον	έε, ε̃ σθον
3	έχρυσ-αό,	ου̃	όε, ο̃	όε, ο̃	όε, ο̃	όε, ο̃	όε, ο̃	όε, ο̃

IMPERATIVE.

Sing.			Dual.			Plur.		
1	τιμ-αου,	ω	άέ, α̃	άέ, α̃	άέ, α̃	άέ, α̃	άέ, α̃	άέ, α̃
2	φιλ-εου,	ου̃	έε, ε̃ σθον	έε, ε̃ σθον	έε, ε̃ σθον	έε, ε̃ σθον	έε, ε̃ σθον	έε, ε̃ σθον
3	χρυσ-αου,	ου̃	όε, ο̃	όε, ο̃	όε, ο̃	όε, ο̃	όε, ο̃	όε, ο̃

OPTATIVE.

Present.

Sing.		Dual.		Plur.	
1	τιμ-αοί, ῶ	άοι, ῶ	αοί, ῶ	αοί, ῶ	άοι, ῶ
2	φιλ-εοί, οί	μην-έοι, οἷ το	εοί, οί	εοί, οί	άοι, ῶν
3	χρυσ-οοί, οί	οοί, οἷ	οοί, οί	οοί, οί	έοι, οἷ το
		οοί, οἷ	οοί, οί	οοί, οἷ	έοι, οἷ το

SUBJUNCTIVE.

Sing.

Dual.

Plur.

1	τιμ-άω, ῶ	άη, ᾶ	άη, ᾶ	άω, ῶ	άη, ᾶ
2	φιλ-έω, ῶ	έη, ῆ	έη, ῆ	έω, ῶ	έη, ῆ
3	χρυσ-όω, ῶ	όη, ῶ	όη, ῶ	όω, ῶ	όη, ῶ
		όη, ῶ	όη, ῶ	όω, ῶ	όη, ῶ

INFINITIVE.

Present.

1	τιμ-άσθαι, ᾶσθαι
2	φιλ-έσθαι, εἶσθαι
3	χρυσ-όσθαι, οὖσθαι

PARTICIPLE.

Present.

1	τιμ-αόμενος, ῶ
2	φιλ-εόμενος, οὐ μένος, μένη, μένον
3	χρυσ-οόμενος, οὐ

OBSERVATIONS.

1. Dissyllables in *αω*, from which the Attics had excluded *ι*, are not contracted; as, *κλάω*, *κάω*, from *κλαίω*, *καίω*.

2. Dissyllables in *ιω* commonly admit only the contraction in *ιι*: as, *πλίσω*, *πλίσω*, *πλίσωμι*, *πλίσωμι*, *πλίσωμι*. Yet we sometimes find *δοῦν* for *διών*, *δοῦνι* for *διόνω*, &c.

3. In some verbs, particularly *ζάω*, *πινάω*, *διψάω*, and *χράομαι*, the Attics contract *αι* and *αιι* into *η* and *ηι*. Thus, *ζῶ*, *ζῆς*, *ζῆς*, &c. Imperf. *ἔζων*, *ἔζης*, &c. Inf. *ζῆν*. In the optative they change *μι* into *ην*: as, *ἔρωσθήην*, *ἔρωσθήην*, *παισθήην* · but the third person plural is, as in the common form, *τιμῶν*, *φιλοῦν*.

4. Several contracts vary in their characteristic, and consequently in their contraction; as, *ξυράω* or *ξυρίω*, *συλάω* or *συλίω*. Some verbs are both barytons and contracts; as, *αἰδομαι* or *αἰδέομαι*, *διδάσκω* or *διδασκίω*, *ἔλκω* or *ἔλκίω*, *ἐπιμύλομαι* or *ἐπιμυλίωμαι*, *ρίπτω* or *ρίπτίω*, *τρέχω* or *τρέχύω*.

5. The other tenses admit no contraction, but are formed like those of baryton verbs.

VERBS IN *μι*.

Verbs in *μι* are derived from verbs of the third conjugation in *αω*, *εω*, *οω*, and *υω*: as from

<i>στάω</i> ,	<i>ἵστημι</i> , to stand;
<i>θίω</i> ,	<i>τίθημι</i> , to place;
<i>δόω</i> ,	<i>δίδωμι</i> , to give;
<i>δεικνύω</i> ,	<i>δείκνυμι</i> , to show.

Verbs in *μι* are formed,

1. By changing *ω* into *μι*, and lengthening the penultima.

2. By prefixing the reduplication.

The reduplication properly consists in repeating the first consonant of the present tense with an *ι*: as, *δόω*, *δίδωμι*. If the consonant be an aspirate, the corresponding smooth must be used; as, *θίω*, *τίθημι*, for *θίθημι*.

If the verb begin with a vowel, with *πτ* or *στ*, an aspirate *ι* only is prefixed, which is called the *improper* reduplication ; as, *ἔω*, *ἔημι*, *to send* ; *πτάω*, *ἵπτημι*, *to fly* ; *στάω*, *ἵστημι*.

Verbs in *μι* have only three tenses of that form ; the present, imperfect, and second aorist. They take the other tenses from verbs in *ω* : thus *δίδωμι* makes *δώσω*, *δέδωκα*, from *δόω*.

Verbs in *νμι* have no second aorist ; except dissyllables, in which this tense is the same as the imperfect. They likewise want the optative and subjunctive modes, which they borrow from verbs in *ω*.

Many verbs in *μι* have no reduplication, particularly all those derived from verbs of more than two syllables ; as, *δείκνυμι* from *δεικνύω*, *ζεύγνυμι* from *ζευγνύω*, *κρέμνυμι* from *κρεμνάω*, *δῦμι* from *δύω*, *φημι* from *φάω*.

Obs. 1. The poets and *Æolics* give the terminations of verbs in *μι* to a great number of contract verbs, but without the reduplication ; as, *γελᾶω*, *γέλημι* · *νικάω*, *νίκημι* · *ὀράω*, *ὀρημι* · *πτάω*, *πτῆμι* · *αἰνέω*, *αἶνημι* · *νόεω*, *νόημι* · *ὀνέω*, *ὀνημι* · *φιλέω*, *φίλημι*. Barytons sometimes become verbs in *μι* : as, from *βρίθω*, *ἔχω*, *φέρω*, we meet with *βρίθημι*, *ἔχημι*, *φέρημι* : though the *η* of the penultima discovers that they are properly derived from *βριθεώ*, *έχέω*, *φερέω*, obsolete, it being usual for barytons to be changed into contract verbs.

Obs. 2. The poets sometimes repeat the two initial letters for a reduplication ; as, *ἀλάω*, *ἀλάλημι* · *ἀχέω*, *ἀκάχημι*. To the common reduplication they sometimes add *μ* : as, *πλάω*, *πίμπλημι* · *πράω*, *πίμπρημι*. They also make the reduplication in the middle ; as, *ὀνέω*, *ὀνίνημι*. The *Ionian* and *Bæotic* dialects make the reduplication by *ε* : as, *ἔστημι*, *κέκλυμι*, *νεγόνημι*, *τέθνημι*, *τετέλημι*, *τέτλημι*.

ACTIVE VOICE.

SYNOPSIS OF THE MODES AND TENSES.

	Indic.	Imper.	Optat.	Subj.	Infin.	Part.
Pres.	ἴσσημι	ἴσταθι	ἴσταίνην	ἴσῃ	ἴσάναι	ἴσας
Imp.	ἴσσην					
2d A.	ἴσσην	σῃθι	σταίνην	σῃ	σῆναι	σας
Pres.	τίθηναι	τίθει	τιθείην	τιθῇ	τιθῆναι	τιθείς
Imp.	τίθην					
2d A.	τίθην	θις	θείην	θῃ	θεῖναι	θείς
Pres.	δίδωμι	δίδοθι	διδοίην	διδῷ	διδόναι	διδούς
Imp.	δίδων					
2d A.	δίδων	δις	δαίην	δῷ	δεῖναι	δούς
Pres.	δείκνυμι	δείκνυθι			δεικνύναι	δεικνύς
Imp.	δείκνυν					

INDICATIVE MODE.

Present Tense.

Sing.	Dual.	Plur.
ἴστ-ημι, ης, ησι,	ἄτον, ατον,	ἄμεν, ατε, ἄσι.
τίθ-ημι, ης, ησι,	ετον, ετον,	εμεν, ετε, εῖσι.
διδ-ωμι, ως, ωσι,	οτον, οτον,	ομεν, οτε, οῦσι.
δείκν-υμι, υς, υσι,	ῦτον, υτον,	ῦμεν, υτε, ῦσι.

Imperfect.

Sing.	Dual.	Plur.
ἴστ-ην, ης, η,	ἄτον, ἄτην,	ἄμεν, ατε, ασαν.
τίθ-ην, ης, η,	ετον, ἔτην,	εμεν, ετε, εσαν.
διδ-ων, ως, ω,	οτον, ὀτην,	ομεν, οτε, οσαν.
δείκν-υν, υς, υ,	ῦτον, ῦτην,	ῦμεν, υτε, υσαν.

Second Aorist.

Sing.	Dual.	Plur.
ἴστ-ην, ης, η,	ητον, ἦτην,	ημεν, ητε, ησαν.
τίθ-ην, ης, η,	ετον, ἔτην,	εμεν, ετε, εσαν.
διδ-ων, ως, ω,	οτον, ὀτην,	ομεν, οτε, οσαν.

IMPERATIVE MODE.

Present.

Sing.	Dual.	Plur.
ἵστα-θι, τίθ-ε-τι, δίδο-θι, δείκνυ-θι,	τον, των,	τε, τωσαν.

Second Aorist.

Sing.	Dual.	Plur.
στῆ-θι, θίς, δός,	στήτων, θήτων, δότην,	στήτε, θήτε, δότε,
στήτω, θήτω, δότην,		στήτωσαν. θήτωσαν. δότησαν.

OPTATIVE MODE.

Present.

Sing.	Dual.	Plur.
ἵστα-ην, τίθει-ην, δίδω-ην,	ητόν, ήτην,	ημεν, ητε, ησαν & εν.

Second Aorist.

Sing.	Dual.	Plur.
στα-ην, θει-ην, δοι-ην,	ητον, ήτην,	ημεν, ητε, ησαν & εν.

SUBJUNCTIVE MODE.

Present.

Sing.	Dual.	Plur.
ἵστῃ, τίθῃ, δίδῃ,	ἄτον, ἄτον,	ᾤμεν, ἄτε, ᾤσι.
τίθῃ, ἡθῃ, ᾤθῃ,	ῆτον, ῆτον,	ᾤμεν, ῆτε, ᾤσι.
διδῃ, ᾤδῃ, ᾤδῃ,	ὠτον, ὠτον,	ὠμεν, ὠτε, ὠσι.

Second Aorist.

Sing.	Dual.	Plur.
στῇ, θῇ, δῇ,	στήτον, στήτον,	σῶμεν, στήτε, σῶσι.
θῇ, θῇ, θῇ,	θήτον, θήτον,	θῶμεν, θήτε, θῶσι.
δῇ, δῇ, δῇ,	δότην, δότην,	δῶμεν, δώτε, δῶσι.

INFINITIVE MODE.

Present.

ἰσtάναι. τιθέναι. δίδόναι. δεικνύναι.

Second Aorist.

σtήναι. θείναι. δοῦναι.

PARTICIPLE.

Present.

Second Aorist.

ἰσt-ᾶς, ᾶσα, ᾶν.	σtᾶς, σtᾶσα, σtάν.
τιθ-εῖς, εῖσα, ἐν.	θεῖς, θείσα, θέν.
διδ-οῦς, οὔσα, ὄν.	δοῦς, δοῦσα, δόν.
δεικν-ύς, ὤσα, ὤν.	

OBSERVATIONS.

1. The third person plural of the present indicative is commonly terminated in *ουσι* by the Attics ; as, *τιθέουσι, δίδουσι, δεικνύουσι*.

2. In the imperfect, use is generally made of the original contracted form with the reduplication ; as, *ἴσσε-ον, ας, α · ἑτίθ-ον, υς, υ · ἰδίθ-ον, ους, ου*. Sometimes also in the present ; as, *τιθεῖς, δίδω*.

3. The second aorist indicative retains the long vowel in the penultima of the dual and plural, except in *τίθημι, δίδωμι*, and *ἵημι*.

The third person plural is often syncopated ; as, *ἔσαν* for *ἔκησαν*, *ἔθιν* for *ἔθισαν*.

4. The *Æolics* and poets retain the long vowel in the present imperative ; as, *ἴσσηθι, τίθητι, δίδωθι*. And from both forms *θι* is often rejected ; hence *ἴστη* and *ἴστα*, *τίθη*, *δίικνυ*, &c. The contracted form is also frequently used ; as, *τίθει, δίδου*.

The second aorist imperative ends in *θι*, except in verbs from primitives in *ω*, as also in *δίδωμι* · as, *θίς, σχίς, φρίς, δός*.

5. The present infinitive has always the short vowel. The second aorist assumes the long vowel, except in verbs from primitives in *ω*, as also in *δίδωμι*, which change the short vowel into a diphthong.

FORMATION OF THE TENSES IN THE ACTIVE VOICE.

Imperfect.

The imperfect is formed from the present, by changing *μι* into *ν*, and prefixing the augment, except when the verb begins with *ι* · as, *τίθημι, ἐτίθην · ἴσθημι, ἴστην*.

Second Aorist.

The second aorist is formed from the imperfect, by dropping the reduplication; as, *ἐτίθην, ἔθην* · or by changing the improper reduplication into the augment; as, *ἴστην, ἔστην*.

Obs. If the verb have no reduplication, the second aorist is the same as the imperfect.

PASSIVE VOICE.

SYNOPSIS OF THE MODES AND TENSES.

	Indic.	Imper.	Optat.	Subj.	Infin.	Part.
Pres.	ἴσταμαι	ἴστασο	ἴσταιμην	ἴσῃμαι	ἴστασθαι	ἴστάμενος
Imp.	ἴσάμην					
Pres.	τίθιμαι	τίθισο	τίθιμην	τίθῃμαι	τίθισθαι	τίθιμενος
Imp.	τίθιμην					
Pres.	δίδωμαι	δίδωσο	δίδωμην	διδῷμαι	δίδωσθαι	διδόμενος
Imp.	διδόμην					
Pres.	δείκνυμαι	δείκνυσο			δείκνυσθαι	δεικνύμενος
Imp.	δεικνύμην					

INDICATIVE MODE.

Present Tense.

	Sing.	Dual.	Plur.
ἴσᾱ- τιθε- δίδο- δείκνῦ-	μαι, σαι, ται,	μεθον, σθον, σθον,	μεθα, σθε, νται.

Imperfect.

	Sing.	Dual.	Plur.
ἴσᾱ- ἐτιθέ- ἐδιδό- ἐδεικνύ-	μην, σο, το,	μεθον, σθον, σθην,	μεθα, σθε, ντο.

IMPERATIVE MODE.

Present.		
Sing.	Dual.	Plur.
<i>ἴστω-</i> <i>τιθε-</i> <i>δίδω-</i> <i>δείκνυ-</i>		
<i>σο, σθω,</i>	<i>σθον, σθῶν,</i>	<i>σθε, σθωσαν.</i>

OPTATIVE MODE.

Present.		
Sing.	Dual.	Plur.
<i>ἴστωι-</i> <i>τιθεῖ-</i> <i>δίδωι-</i>		
<i>μην, ο, το,</i>	<i>μεθον, σθον, σθην,</i>	<i>μεθα, σθε, ντο.</i>

SUBJUNCTIVE MODE.

Present.		
Sing.	Dual.	Plur.
<i>ἴστωμαι, ᾧ, αῖται,</i>	<i>ώμεθον, ᾗσθον, ᾗσθον,</i>	<i>ώμεθα, ᾗσθε, ὦνται.</i>
<i>τιθώμαι, ῆ, ῆται,</i>	<i>ώμεθον, ῆσθον, ῆσθον,</i>	<i>ώμεθα, ῆσθε, ὦνται.</i>
<i>διδώμαι, ῶ, ὦται,</i>	<i>ώμεθον, ὠσθον, ὠσθον,</i>	<i>ώμεθα, ὠσθε, ὦνται.</i>

INFINITIVE.

PARTICIPLE.

Present.	Present.
<i>ἴσθασθαι.</i> <i>τιθεσθαι.</i> <i>δίδωσθαι.</i> <i>δείκνυσθαι.</i>	<i>ἰστάμεν-ος,</i> <i>τιθέμεν-ος,</i> <i>διδόμεν-ος,</i> <i>δείκνύμεν-ος,</i>
	<i>η, ον.</i>

OBSERVATION.

The Ionics drop *σ* from the second person singular in *σαι* and *σο*, and the Attics contract the syllables; as, *ἴσθασαι*, Ion. *ἴσσαι*, Att. *ἴστη · ἴθισο*, Ion. *ἴθιο*, Att. *ἴθου · δίδωο*, Ion. *δίδω*, Att. *δίδου*.

FORMATION OF THE TENSES IN THE PASSIVE VOICE.

Present.

The present is formed from the present active, by changing *μι* into *μαι*, and shortening the penultima; as, *ἴστημι, ἴσθαι* · except in *ἄημαι, ἀνεί-*

χημαι, ἀλάλχημαι, ἀλαλύκχημαι, ἀπόκτᾶμαι, δίζχημαι, and ὄνημαι, though ὄναμαι is also used.

Imperfect.

The imperfect is formed from the present, by changing *μαι* into *μην*, and prefixing the augment, except when the verb begins with *ι*· as, *τίθεμαι*, *ἐτιθέμην*· *ἵσταμαι*, *ἰστάμην*.

MIDDLE VOICE.

SYNOPSIS OF THE MODES AND TENSES.

The Present and Imperfect as in the Passive.

Second Aorist.

Indic.	Imper.	Optat.	Subj.	Infin.	Part.
ἰστάμην	στάσο	σταίμην	σῶμαι	στάσθαι	στάμενος
ἰίμην	ῥίσο	ῥίμην	ῥῶμαι	ῥίσθαι	ῥίμενος
ἰόμην	ῥόσο	ῥόμην	ῥῶμαι	ῥίσθαι	ῥόμενος

INDICATIVE MODE.

Second Aorist.

Sing.	Dual.	Plur.
ἑστά- ἑθέ- ἑδό- } μην, σο, το,	μεθον, σθον, σθην,	μεθα, ὄθε, ντο.

IMPERATIVE MODE.

Second Aorist.

Sing.	Dual.	Plur.
στά- θέ- δό- } σο, σθω,	σθον, σθων,	σθε, σθωσαν.

OPTATIVE MODE.

Second Aorist.

Sing.	Dual.	Plur.
σταί- θελ- δοί- } μην, ο, το,	μεθον, σθον, σθην,	μεθα, σθε, ντο.

SUBJUNCTIVE MODE.

Second Aorist.

Sing.	Dual.	Plur.
στ-ῶμαι, ᾗ, ῆται,	ώμεθον, ῆσθον, ῆσθον,	ώμεθα, ῆσθε, ὦνται.
θ-ῶμαι, ᾗ, ῆται,	ώμεθον, ῆσθον, ῆσθον,	ώμεθα, ῆσθε, ὦνται.
δ-ῶμαι, ᾗ, ῶται,	ώμεθον, ὠσθον, ὠσθον,	ώμεθα, ὠσθε, ὠνται.

INFINITIVE.

PARTICIPLE.

Second Aorist.

Second Aorist.

στάσθαι.	στά-	} <i>μενος, μένη, μενον.</i>
θίσθαι.	θί-	
δόσθαι.	δό-	

Second Aorist.

The second aorist middle is formed from the imperfect, by dropping the reduplication ; as, *ἐτιθέμην, ἐθέμην · ἱστάμην, ἑστάμην*.

The other tenses of verbs in *μι* are regularly formed from their primitives in *α*, thus :

ACTIVE VOICE.

	Indic.	Imper.	Optat.	Subj.	Infinitive.	Participle.
1st F.	<i>σῆσω</i>		<i>σῆσοιμι</i>		<i>σῆσαι</i>	<i>σῆσων</i>
1st A.	<i>ἴσθηα</i>	<i>σῆσον</i>	<i>σῆσαιμι</i>	<i>σῆσω</i>	<i>σῆσαι</i>	<i>σῆσας</i>
Perf.	<i>ἴστανα</i>	<i>ἴστασι</i>	<i>ἴστανοιμι</i>	<i>ἴστανω</i>	<i>ἴστασθαι</i>	<i>ἴστανός</i>
Plur.	<i>ἴσταμεν</i>					
1st F.	<i>θῆσω</i>		<i>θῆσοιμι</i>		<i>θῆσαι</i>	<i>θῆσων</i>
1st A.	<i>ἴθην</i>	<i>θῆσον</i>	<i>θῆσαιμι</i>	<i>θῆσω</i>	<i>θῆσαι</i>	<i>θῆσας</i>
Perf.	<i>τίθεινα</i>	<i>τίθεισι</i>	<i>τίθεινοιμι</i>	<i>τίθεινω</i>	<i>τίθεισθαι</i>	<i>τίθεινός</i>
Plur.	<i>τίθειμεν</i>					
1st F.	<i>δώσω</i>		<i>δώσοιμι</i>		<i>δώσαι</i>	<i>δώσων</i>
1st A.	<i>ἴδωκα</i>	<i>δώσον</i>	<i>δώσαιμι</i>	<i>δώσω</i>	<i>δώσαι</i>	<i>δώσας</i>
Perf.	<i>ἰδιδωκα</i>	<i>ἰδιδωσι</i>	<i>ἰδιδώκοιμι</i>	<i>ἰδιδάσω</i>	<i>ἰδιδάσθαι</i>	<i>ἰδιδανός</i>
Plur.	<i>ἰδιδάμεν</i>					
1st F.	<i>διῶξω</i>		<i>διῶξοιμι</i>		<i>διῶξαι</i>	<i>διῶξων</i>
1st A.	<i>διώξα</i>	<i>διῶξον</i>	<i>διῶξαιμι</i>	<i>διῶξω</i>	<i>διῶξαι</i>	<i>διῶξας</i>
Perf.	<i>διδιωχα</i>	<i>διδιωξι</i>	<i>διδιώχοιμι</i>	<i>διδιίχω</i>	<i>διδιίχθαι</i>	<i>διδιίχός</i>
Plur.	<i>διδιίχμεν</i>					

PASSIVE VOICE.

	Indic.	Imper.	Optat.	Subj.	Infin.	Part.
Perf.	ἵσταμαι	ἵτασο	ἵσταίμην	ἵσῶμαι	ἵσάσθαι	ἵσταμῖνος
Plup.	ἵστάμην					
Pau.	ἵσάσομαι		ἵστασοίμην		ἵσάσισθαι	ἵσασόμενος
1st A.	ἵσάθην	στάθητι	σταθείην	σταθῶ	σταθῆναι	σταθῖς
1st F.	σταθήσομαι		σταθσοίμην		σταθήσισθαι	σταθησόμενος
Perf.	τίθιμαι	τίθισο	τιθείμην	τιθῶμαι	τιθείσθαι	τιθειμῖνος
Plup.	τιθείμην					
Pau.	τιθείσομαι		τιθεισοίμην		τιθείσισθαι	τιθεισόμενος
1st A.	τίθειν	τίθητι	τιθείην	τιθῶ	τιθῆναι	τιθῖς
1st F.	τιθήσομαι		τιθησοίμην		τιθήσισθαι	τιθησόμενος
Perf.	δίδωμαι	δίδοσο	διδοίμην	διδῶμαι	διδόσθαι	διδομῖνος
Plup.	ιδιδόμην					
Pau.	διδόσομαι		διδοδοίμην		διδόσισθαι	διδοσόμενος
1st A.	ιδίδην	δέθητι	διδείην	διδῶ	διδῆναι	διδῖς
1st F.	διδήσομαι		διδησοίμην		διδήσισθαι	διδησόμενος
Perf.	διδιγύμην				διδιγῆσθαι	διδιγμῖνος
Plup.	ιδιδιγύμην					
1st A.	ιδιίχθην				διιχθῆναι	διιχθῖς
1st F.	διιχθήσομαι				διιχθήσισθαι	διιχθησόμενος

MIDDLE VOICE.

	Indic.	Imper.	Optat.	Subj.	Infin.	Part.
1st A.	στήσάμην	στήσαι	στησαίμην	στήσωμαι	στήσασθαι	στησάμινος
1st F.	στήσομαι		στησοίμην		στήσισθαι	στησόμενος
1st A.	θήσάμην	θήσαι	θησαίμην	θήσωμαι	θήσασθαι	θησάμινος
1st F.	θήσομαι		θησοίμην		θήσισθαι	θησόμενος
1st A.	δώσάμην	δώσαι	δωσαίμην	δώσωμαι	δώσασθαι	δωσάμινος
1st F.	δώσομαι		δωσοίμην		δώσισθαι	δωσόμενος
1st A.	διζήσάμην	διζῆσαι	διζησαίμην	διζήσωμαι	διζήσασθαι	διζησάμινος
1st F.	διζήσομαι		διζησοίμην		διζήσισθαι	διζησόμενος

OBSERVATIONS.

1. The first future active has sometimes the reduplication of the present; as, *δίδωσω*, *I will give*.

2. In the perfect active of verbs in *ω*, the *η* of the first future is changed into *υ* after the Boeotic form; as, *θήσω*, *τίθιμαι*. Likewise from *στήσω* is generally formed *ἵσταμαι*, but sometimes *ἵστημαι*, in which a syncope often takes place; thus, *ἵσταμαι* whence the participle *ἵστας*, and by crasis *ἵστώς*. It is to be observed also, that the augment of *ἵσταμαι* retains the rough breathing of *the present*, and further often takes an *ι* in the pluperfect; as, *ἵσταναι*.

3. The perfect passive is regularly formed from the perfect active, but that it takes a short vowel in the penultima; as, *δίδωκα, δίδομαι*. *Εἶμαι* and *εἶδωμαι* are exceptions.

4. The first aorist passive is regularly formed from the perfect; as, *δίδονται, εἶδον* except that from *εἶμαι* comes *ἴδην*, though *εἶδον* is sometimes found; and from *εἶδωμαι, εἶρίδην*, (for *ἴδην*, *τ* being put for *θ* on account of the following *θ*.)

5. The perfect, pluperfect, and second aorist active, of *ἵστημι*, have the intransitive signification *to stand*, and the rest of the tenses the transitive one *to place*. The perfect has also the signification of the present, and consequently the pluperfect that of the imperfect.

IRREGULAR VERBS IN *μι*.

Irregular verbs in *μι* may be divided into three classes, each containing three verbs.

I. From *ἔω* are derived *εἶμι, to be*; *εἶμι* and *ἵημι, to go*.

II. From *ἔω* are derived *ἵημι to send*; *ἵημαι, to sit*; *εἶμαι, to clothe one's self*.

III. *Κεῖμαι, to lie down*; *ἵσημι, to know*; *φημι, to say*

CLASS I.

1. *Εἶμι, to be*.

INDICATIVE MODE.

Present Tense.

Sing.	Dual.	Plur.
<i>εἶμι, εἶς or εἴ, εἶσι,</i>	<i>εἶσιν, εἷσιν,</i>	<i>εἶμεν, εἶσθε, εἶσι.</i>

Imperfect.

Sing.	Dual.	Plur.
<i>ἦν, ἦς, ἦ or ἦν,</i>	<i>ἦτον, ἦτην,</i>	<i>ἦμεν, ἦτε, ἦσαν.</i>

Imperfect Middle.

Sing.	Dual.	Plur.
<i>ἦμην, ἦσο, ἦτο,</i>	<i>ἦμεθον, ἦσθον, ἦσθην</i>	<i>ἦμεθα, ἦσθε, ἦντο.</i>

Future Middle.

Sing.	Dual.	Plur.
<i>ἔσομαι, ἔσῃ, ἔσεται,</i>	<i>ἔσόμεθον, ἔσεσθον, ἔσεσθον,</i>	<i>ἔσόμεθα, ἔσεσθε, ἔσονται.</i>

IMPERATIVE MODE.

Present.

Sing.	Dual.	Plur.
ἴσθι or ἴσο, ἴστω,	ἴστον, ἴστων,	ἴστε, ἴστωσαν.

OPTATIVE MODE.

Present.

Sing.	Dual.	Plur.
εἴην, εἴης, εἴη,	εἴητον, εἴήτην,	εἴημεν, εἴητε, εἴησαν or εἴεν.

Future.

Sing.	Dual.	Plur.
ἔσοίμην, ἔσοιο, ἔσοιτο,	ἔσοίμεθον, ἔσοισθον, ἔσολσθην,	ἔσοίμεθα, ἔσοισθε, ἔσονται.

SUBJUNCTIVE MODE.

Present.

Sing.	Dual.	Plur.
ᾔ, ᾗς, ᾗ,	ᾗτον, ᾗτων,	ᾔμεν, ᾗτε, ᾔσι.

INFINITIVE MODE.

Present.

εἶναι.

Future.

ἔσεσθαι.

PARTICIPLES.

Present.

ὄν, ὄσα, ὄν.

Future.

ἐσόμεν-ος, η, ον.

2. Εἶμι, to go.

INDICATIVE MODE.

Present.

Sing.	Dual.	Plur.
εἶμι, εἶς or εἰ, εἶσι,	ἔτον, ἔτον, ἔμεν, ἔτε,	ἔλαι, ἔσι, or ἔασιν.

Imperfect.

Sing.	Dual.	Plur.
εἶν, εἶς, εἶ,	ἔτον, ἔτην,	ἔμεν, ἔτε, ἔσαν.

Pluperfect.

Sing.	Dual.	Plur.
εἶκ-ειν, εἶς, εἶ,	εἶτον, εἶτην,	εἶμην, εἶτε, εἶσαν.

Second Aorist.

Sing.	Dual.	Plur.
ἔον, ἔες, ἔε,	ἔετον, ἔήτην,	ἔομεν, ἔετε, ἔον.

IMPERATIVE MODE.

Present.

Sing.	Dual.	Plur.
ἔθι or εἰ, ἔτω,	ἔτον, ἔτων,	ἔτε, ἔτωσαν.

Second Aorist.

Sing.	Dual.	Plur.
ἔε, ἔέτω,	ἔετον, ἔέτων,	ἔετε, ἔέτωσαν.

OPTATIVE MODE.

Second Aorist.

Sing.	Dual.	Plur.
ἔοιμι, ἔοις, ἔοι,	ἔοιτον, ἔοίτην,	ἔοιμεν, ἔοιτε, ἔοιεν.

SUBJUNCTIVE MODE.

Second Aorist.

Sing.	Dual.	Plur.
ἔω, ἔῃς, ἔῃ,	ἔητον, ἔητον,	ἔωμεν, ἔητε, ἔωσι.

INFINITIVE.

PARTICIPLE.

Present.

Second Aorist.

εἶναι or ἔναι.		ἰὼν, ἰούσα, ἰόν.
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MIDDLE VOICE.

INDICATIVE MODE.

Perfect.

Sing.	Dual.	Plur.
εἶα, εἶας, εἶε,	εἶατον, εἶατον,	εἶαμεν, εἶατε, εἶασι.

Pluperfect.		
Sing.	Dual.	Plur.
ἦσαν, ἦεις, ἦσι,	ἦσαν, ἦετον,	ἦμεν, ἦετε, ἦισαν, or ἦμεν, ἦτε, ἦσαν.
First Future.		First Aorist.
εἴσομαι.		εἰσάμην.

Obs. 1. The present εἶμι has regularly the signification of the future; as, εἶμι καὶ ἀγγιλῶ, Eurip.; ἔμιν καὶ ἐπιχειρήσομεν, Demosth. So in the infinitive and participle.

Obs. 2. The imperfect and second aorist belong to epic poetry; but ἦ and ἦν, ἦεν and ἦσαν, are all that can be found, except in composition. "Ἦν and ἦον, used by epic poets, and ἦεν, ἦν, and ἦα, in a pluperfect form, are also found in the sense of the imperfect.

3. *Ἰημι, to go.

INDICATIVE MODE.

Present.		
Sing.	Dual.	Plur.
ἵημι, ἵης, ἵησι,	ἵετον, ἵετον,	ἵομεν, ἵετε, ἵεισι.
Imperfect.		
— — —	— — —	— — — ἵεσαν.

OPTATIVE MODE.

Present.		
— — — ἵειη.	— — —	— — —

INFINITIVE.

Present.

ἵέναι.

PARTICIPLE.

Present.

ἰεὺς, ἰέντος.

MIDDLE VOICE.

[INDICATIVE MODE.

Present.

Sing.	Dual.	Plur.
ἴε-μαι, σαι, ται,	μεθον, σθον, σθον,	μεθα, σθε, νται.

Imperfect.		
Sing.	Dual.	Plur.
ἰέ-μην, σο, το, μεθον, σθον, σθην, μεθα, σθε, ντο.		
IMPERATIVE.		
Present.		
ἔσο, ἔσθω.		ἔμεν-ος, η, ον.
PARTICIPLE.		
Present.		

CLASS II.

1. "Ἰημι, to send.

INDICATIVE MODE.

Present.		
Sing.	Dual.	Plur.
ἴημι, ἴης, ἴησι, ἴετον, ἴετον, ἴεμεν, ἴετε, ἴεσαι.		
Imperfect.		
ἴην, ἴης, ἴη, ἴετον, ἴετην, ἴεμεν, ἴετε, ἴεσαν.		
First Future.		
ἴσ-ω, εἰς, εἰ, εἶτον, εἶτον, οἶμεν, εἶτε, οἶσι.		
First Aorist.	Perfect.	Pluperfect.
ἴκα.	εἶκα.	εἶκτων.
Second Aorist.		
Sing.	Dual.	Plur.
ἴν, ἴς, ἴ, ἔτον, ἔτην, ἔμεν, ἔτε, ἔσαν, or εἴμεν, εἴτε, εἴσαν.		

IMPERATIVE MODE.

Present.		
ἴεθι, ἴέτω, ἴετον, ἴέτων, ἴετε, ἴέτωσαν.		
First Aorist.	Perfect.	
ἴκον.	εἶκα.	
Second Aorist.		
Sing.	Dual.	Plur.
ἔς, ἔτω, ἔτον, ἔτων, ἔτε, ἔτωσαν.		

OPTATIVE MODE.

Present.		
ἰέ-ην, ἦς, η, ἦτον, ἦτην, ἦμεν, ἦτε, ἦσαν.		

First Future.

ἡσοιμι.

Perfect.

εἴκοιμι.

Second Aorist.

Sing.

Dual.

Plur.

εἶ-ην, ἡς, ἡ, | ἦτον, ἦτην, | ἦμεν, ἦτε, ἦσαν.

SUBJUNCTIVE MODE.

Present.

ἴω, ἴῃς, ἴῃ, | ἴῃτον, ἴῃτον, | ἴωμεν, ἴῃτε, ἴωσι.

Perfect.

εἴκ-ω, ἡς, ἡ, | ἦτον, ἦτον, | ὠμεν, ἦτε, ὠσι.

Second Aorist.

ᾔ, ᾗς, ᾗ, | ᾗτον, ᾗτον, | ᾔμεν, ᾗτε, ᾔσι.

INFINITIVE MODE.

Present.

εἶναι.

First Future.

ἡσειν.

Perfect.

εἰκέναι.

Second Aorist.

εἶναι.

PARTICIPLES.

Present.

εἶς, εἶσα, εἶν.

First Future.

ᾗσων, ᾗσούσα, ᾗσον.

Perfect.

εἰκός, εἰκυῖα, εἰκός.

Second Aorist.

εἶς, εἶσα, εἶν.

PASSIVE VOICE.

INDICATIVE MODE.

Present.

Sing.

Dual.

Plur.

ἔ-μαι, σαι, ται, | μεθον, σθον, σθον, | μεθα, σθε, νται.

Imperfect.

ἔ-μην, σο, το, | μεθον, σθον, σθην, | μεθα, σθε, ντο.

Perfect.

εἶ-μαι, σαι, ται, | μεθον, σθον, σθον, | μεθα, σθε, νται.

Pluperfect.		
Sing.	Dual.	Plur.
εἰ-μην, σο, το,	μεθον, σθον, σθην,	μεθα, σθε, ντο.
P.-p.-Future.	First Aorist.	First Future.
εἰσομαι.	εἶθην & εἶθην.	εἰθήσομαι.

MIDDLE VOICE.

Present and Imperfect like the Passive.

First Aorist.		
Sing.	Dual.	Plur.
ἤκ-άμην, ω, ατο,	άμεθον, ασθον, άσθην,	άμεθα, ασθε, οντο.
First Future.		
ἦσ-ομαι, η, εται,	όμεθον, εσθον, εσθον,	όμεθα, εσθε, ονται.
Second Aorist.		
εἶμην, ἔσο, ἔτο,	ἐμεθον, ἐσθον, ἐσθην,	ἐμεθα, ἐσθε, ἔντο.

IMPERATIVE MODE.

Second Aorist.		
ἔσο, ἔσθω,	ἔσθον, ἔσθων,	ἔσθε, ἔσθωσαν.

OPTATIVE MODE.

First Future.		
ἦσοί-μην, ο, το,	μεθον, σθον, σθην,	μεθα, σθε, ντο.
Second Aorist.		
εἶ-μην, ο, το,	μεθον, σθον, σθην,	μεθα, σθε, ντο.

SUBJUNCTIVE MODE.

Second Aorist.		
ῶμαι, ῆ, ῆται,	ῶμεθον, ῆσθον, ῆσθον,	ῶμεθα, ῆσθε, ῶνται.

INFINITIVE MODE.

First Future.	Second Aorist.
ῆσεσθαι.	ἔσθαι.

PARTICIPLES.

First Future.	Second Aorist.
ῆσόμεν-ος, η, ον.	ἔμεν-ος, η, ον.

Obs. 1. This verb is placed here among the rest derived from *ἴω*, whence it is formed by an improper reduplication; but it has scarcely any irregularities, since it conforms almost entirely to *τίθημι*.

Obs. 2. *ἴμμαι* and *ἴμην*, the present and imperfect middle, signify *I send myself*, &c. or *I am impelled*. Hence they are generally used in the sense of *wishing*; thus *ἴταί αἰνῶς*, *he earnestly wishes*, Hom. Odys. β'. 327.

2. ἵμμαι, to sit.

INDICATIVE MODE.

Present.

Sing.	Dual.	Plur.
ἵμμαι, ἵσαι, ἵται,	ἵμεθον, ἵσθον, ἵσθον,	ἵμεθα, ἵσθε, ἵνται.

Imperfect.

ἴμην, ἴσο, ἴτο	οἱ ἴστο ἵμεθον, ἵσθον, ἵσθην,	ἵμεθα, ἵσθε, ἴντο.
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IMPERATIVE MODE.

Present.

ἴσο,	ἵσθω,	ἵσθον,	ἵσθων,	ἵσθε,	ἵσθωσαν.
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INFINITIVE.

Present.

ἵσθαι.

PARTICIPLE.

Present.

ἵμεν-ος, ἡ, ον.

3. ἔμμαι, to clothe one's self.

INDICATIVE MODE.

Present and Perfect.

Sing.	Dual.	Plur.
ἔμμαι, εἶσαι, εἵται & εἴσται,	— — —	εἴνται.

Pluperfect.

εἴμην, εἶσο & εἴσοο, εἴτο,	— — —	εἴντο.
εἴστο, εἴστοο, & εἴστο,		

First Aorist.

εἶσ-	} ἄμην, ω, ατο, ἄμεθον, ασθον, ἄσθην, ἄμεθα, ασθε, αντο.	
εἶσ-		
εἶσ-		

PARTICIPLES.

Present and Perfect.

εἰμένος.

||

First Aorist.

ἐσάμενος.

Obs. This verb may be considered as middle. The active is *ἴω* or *ἴνυμι*, forming *ἴσω* 1st Fut., and *ἴσα* 1st Aor., Inf. *ἴσαι*, with *σ* generally doubled; thus *ἴσω μιν*, *I will clothe him*, Hom. Odys. ι'. 79.

CLASS III.

1. *Κεῖμαι, to lie down.*

INDICATIVE MODE.

Present.		
Sing.	Dual.	Plur.
κεῖ-μαι,σαι,ται,	μεθον,σθον,σθον,	μεθα,σθε,νται.

Imperfect.

ἐκεῖ-μην,σο,το,	μεθον,σθον,σθην,	μεθα,σθε,ντο.
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First Future.

κείσ-ομαι,η,εται,	όμεθον,εσθον,εσθον,	όμεθα,εσθε,ονται.
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IMPERATIVE MODE.

Present.

κείσο, κείσθω,	κείσθον, κείσθων,	κείσθε, κείσθωσαν.
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OPTATIVE MODE.

Present.

κεοί-μην,ο,το,	μεθον,σθον,σθην,	μεθα,σθε,ντο.
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SUBJUNCTIVE MODE.

Present.

κέωμαι.

||

First Aorist.

κείσωμαι.

INFINITIVE.

Present.

κείσθαι.

||

PARTICIPLE.

Present.

κείμεν-ος, η, ον.

2. *ἴσκημι, to know.*

INDICATIVE MODE.

Present.

Sing.	Dual.	Plur.
ἴσ-κημι, ης, ησι,	ατον, ατον,	αμεν & μεν, ατε & τε, ασι.

Imperfect.

ἴσ-κην, ης, η,	ατον, ατήν,	αμεν, ατε, ασαν & αν.
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IMPERATIVE MODE.

Present.

ἴσ-αθι & θι, άτω,	ατον & τον, άτων,	ατε & τε, άτωσαν, τωσαν, & των.
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INFINITIVE.

Present.

ἴσάναι.

||

PARTICIPLE.

Present.

ἴσα-ς, σα, ν.

MIDDLE VOICE.

INDICATIVE MODE.

Present.

Sing.

Dual.

Plur.

ἴσα-μαι, σαι, ται, | μεθον, σθον, σθον, | μεθα, σθε, νται.

Imperfect.

ἴσά-μην, σο, το, | μεθον, σθον, σθην, | μεθα, σθε, ντο.

INFINITIVE.

PARTICIPLE.

Present.

Present.

ἴσασθαι.

||

ἰσάμεν-ος, η, ον.

Obs. The passive ἴσασθαι is seldom used. Ἐπίσταμαι often occurs.

3. Φημί, to say.

INDICATIVE MODE.

Present.

Sing.

Dual.

Plur.

φημι, φῆς, φησὶ, | φατὸν, φατὸν,, | φαμέν, φατέ, φασί.

Imperfect.

ἔφ-ην, ης, η, | ατον, άτην, | αμεν, ατε, ασαν & αν.

First Future.

φήσ-ω, εις, ει, | ετον, ετον, | ομεν, ετε, ουσι.

First Aorist.

ἔφησ-α, ας, ε, | ατον, άτην, | αμεν, ατε, αν.

Second Aorist.

ἔφ-ην, ης, η, | ητον, ήτην, | ημεν, ητε, ησαν.

IMPERATIVE MODE.

Present.

φάθι, φάτω, | φάτον, φάτων, | φάτε, φάτωσαν.

OPTATIVE MODE.

Present.

φαί-ην, ης, η, | ητον, ήτην, | ημεν, ητε, ησαν.
οι μεν, τε, εν.

First Aorist.

φήσ-αιμι, ας, αι, | αιτον, αίτην, | αιμεν, αιτε, αιεν.

SUBJUNCTIVE MODE.

			Present.		
Sing.			Dual.		Plur.
φῶ,	φῆς,	φῆ,	φῆτον,	φῆτον,	φῶμεν, φῆτε, φῶσι.
First Aorist.					
φῆσ-ω,	ῆς,	ῆ,	ῆτον,	ῆτον,	ὠμεν, ῆτε, ὠσι.
INFINITIVE.			PARTICIPLES.		
Present.			Present.		
φάναι.			φὰς, φᾶσα, φάν.		
First Aorist.			First Future.		
φῆσαι.			φήσων.		
Second Aorist.			First Aorist.		
φῆναι.			φήσας.		

PASSIVE VOICE.

INDICATIVE.		IMPERATIVE.	
Perfect.	πέφεται.		πεφάσθω.
INFINITIVE.		PARTICIPLE.	
πεφάσθαι.			πεφασμέν-ος, η, ον.

MIDDLE VOICE.

INDICATIVE MODE.

Second Aorist.					
Sing.			Dual.		Plur.
ἑφά-μην,	σο,	το,	μεθον,	σθον,	σθην, μεθα, σθε, ντο.

IMPERATIVE MODE.

Second Aorist.					
φάσ-ο,	θω,		θον,	θων,	
			θε,	θωσαν.	
INFINITIVE.			PARTICIPLE.		
Second Aorist.			Second Aorist.		
φάσθαι.			φάμεν-ος, η, ον.		

Obs. For ἴφην, ἴφην, are frequently put ἴν, ἴ· as, ἴν δ' ἰγὰρ, said I, ἴδ' ἴ, said he. So ἴμι, for φημι, say I, Aristoph. Ran. 37.

DEFECTIVE VERBS.

Many Greek verbs are defective in some of their tenses, which they supply from other verbs of the same derivation and signification, or of the same signification only. Thus, λαμβάνω, *to receive*, and φέρω, *to bear*, are used only in the present and imperfect; the former borrows the other tenses from λήβω, and the latter from οἶω, &c. Such is the case in some Latin verbs. Thus, *gigno* borrows *genui, genitum*, from the obsolete *geno*.

Obs. No Greek verb is used in all the modes and tenses, τύπτω and others having been given in the preceding pages merely as examples, to exhibit all the parts in one view; but those verbs only are here instanced as defective which are strikingly so, and which are obliged to borrow some of their principal parts from other forms related to them in derivation or signification.

The verbs in the first column of the following list, as also those whose terminations alone are given, are used only in the present and imperfect. The verbs in the next column are generally obsolete in the present and imperfect, and are followed by such of their tenses as are borrowed by the verbs in the first column.

A.

ἀγαμαι,	<i>to admire,</i>	ἀγάω,	ἀγάσομαι, ἡγασάμην, ἡγάσθην.
ἀγνύω,	{ <i>to break,</i>	ἄγω,	ἄξω, ἤξα & ἔαξα, ἔαγην, ἔαγα,
ἀγνυμι,			the syllabic augment being commonly used instead of the temporal.
ἄγω,	{ <i>to bring,</i>	ἀγάγω,	ἡγαγον, ἡγαγόμεν.
ἄξω,			
ἤχα,	{ <i>to please,</i>	ἠδέω,	ἠδήσω, ἠδήκα, ἦδον & ἔαδον,
ἠδω,			ἔαδα, Æol. εὔαδα.
ἀνδάνω,			

Verbs in αθω and αιω, poetic derivatives from other verbs; as, ἀμυνάθω from ἀμύνω, *to defend*; σκεδαίω from σκεδάω, *to scatter*.

αἰρέω,	{ <i>to take,</i>	ἔλω,	εἶλον, εἰλόμην, ἔλω, ἐλοῦμαι,
αἰρήσω,			εἰλάμην.
ἦρηκα,			
αἰσθάνομαι,	<i>to perceive,</i>	αἰσθίω,	αἰσθήσομαι, ᾗσθηναι, ᾗσθόμεν.
αἰδάλω,	{ <i>to increase,</i>	αἰδέω,	αἰδήσω, ἡλδήκα.
αἰδήσκω,			
ἀλέξω,	<i>to ward off,</i>	ἀλέκω,	ἀλέξασθαι.
		ἀλεξέω,	ἀλεξήσω, ἀλεξήσαι.

ἀλέομαι,	to avoid,	{	ἀλεύω,	ἤλευσα, ἤλευάμην & ἤλεάμην by syncope.
ἀλινδέω,	to roll,	{	ἀλίω,	ἀλίσω, ἤλικα.
ἀλίσκω,	to take,	{	ἀλόω,	ἀλώ-σω, σομαι, ἤλωσα, ἤλωκα & ἐάλωκα, ἤλωμαι.
ἀλφαίνω,	to find,	{	ἄλωμι,	ἤλων & ἐάλων.
		{	ἀλφέω,	ἀλφήσω & ἀλφείσω, ἤλφον.
ἁμαρτάνω,	to err,	{	ἁμαρτέω,	ἁμαρτή-σω, σομαι, ἡμάρτη-σα, κα, μαι, ἡμαρτήθην, ἡμαρτον.
ἀμβλίσκω,	to miscarry,	{	ἀμβροτέω,	ἡμβροτον.
		{	ἀμβλόω,	ἀμβλώσω.

Verbs in *αω*, derivatives from other verbs, take their tenses from their primitives; as, *αὐξάνω*, to increase, *αὐξήσω*, *ἠύξηκα*, from *αὐξέω*.

ἀνώγω,	{	to order,	{	ἀνωγέω,	Imp. ἠνώγουγ.
ἀνώξω,				ἀνώγημι,	Imper. ἀνώγηθι, ἄνωχθι.
ἤνωγα & ἄνωγα,					
ἀπεχθάνομαι,				ἀπεχθέω,	ἀπεχθήσομαι, ἀπήχθημαι, ἀπηχθόμην.
ἀρέσκω,	{	to please,	{	ἄρέω,	ἄρέ-σω, σομαι, ἤρεσα, ἤρεσάμην, ἤρεσμαι, ἡρέσθην.
αὐξάνω,					
αὐξέω,	{	to increase,	{	αὐξέω,	αὐξή-σω, σομαι, ἠύξησα, κα, μαι, ἠύξηθην.
αἰέω,					
ἄχθομαι,	{	to be indignant,	{	ἄχθέω,	ἄχθέσομαι & ἄχθήσομαι, ἡχθέσθην, ἄχθειςθήςομαι.

Verbs in *αω*, desideratives, inceptives or imitatives, and poetic derivatives from other verbs; as, *μαθητιάω*, to desire to learn; *κελαινιάω*, to be blackish; *ἰσχανάω* from *ἰσχάνω*, to restrain.

B.

βαίνω,	to go,	{	βάω,	βή-σω, σομαι, ἔβησα, ἐβησάμην, βέβη-κα, μαι & βέβαιμαι, ἐβάθην, βέβηκα, 2d F. βέομαι.
		{	βιδάω,	Pres. Part. βιδῶν.
		{	βίδημι,	2d A. ἔβην, Pres. Part. βιδῶς.

βάλλω, βαλῶ, ἐβαλον,	} to throw,	βλέω, βαλλέω, βλήμι,	βλήσω, βέβλη-κα, μαι, βεβλή- σομαι, ἐβλήθην, βληθήσομαι. βαλλήσω. ἐβλην, 2d A. Optat. M. 2d Pers. βλεῖο.
βιώσκω,	to live,	βολέω, βιόω, βίωμι,	βεβόλημαι, βέβολα. βιώ-σω, σομαι, ἐβίωσα, ἐβίω- σάμην, βεβίω-κα, μαι. ἐβίων.
βλαστάνω,	to bud,	βλαστέω, βοσκέω, βόω,	βλαστήσω, ἐβλάστησα, βεβλά- στηκα & ἐβλάστηκα, ἐβλα- στον. βοσκή-σω, σομαι, ἐδόσκησα, βεδόσκηκα, βοσκηθήσομαι. βόσω, ἔδοσα & ἔδωσα, βέβο- κα & βέβωκα.
βούλομαι,	to will,	βουλέω, βρώω, βρώσκω, βιβρώσκω,	βουλήσομαι, βεβούλημαι, ἐβονλήθην, προβέβουλα. βρώσω, βέβρω-κα, μαι, βε- βρώσομαι, ἐβρώθην, βρωθή- σομαι. βρώμι, ἔβρων. βεβρώθω, βεβρώθοις.
	to eat,		

Verbs in *δω*, preceded by a consonant, or by *ε* as, *φέρδω*,
to feed; *σέβω*, to honor.

Γ.

γαμέω, γαμήσω, γαμέσω, γεγάμηκα,	} to marry,	γάμω,	γαμῶ, ἔγημα, ἐγημάμην.
γηράσκω,	to grow old,	γηράω, γήρημι, γενέω,	γηράσομαι, ἐγήρασα, γεγή- ρακα. Pres. Inf. γηράναι, Part. γηράς. γενήσομαι, ἐγενησάμην, γε- γένημαι, ἐγενήθην, γενόμην, ἔγονα.
γίγνομαι, γίνομαι,	} to become,	γείνω, γάω, γνώω,	γείνομαι, ἐγεινάμην. ἔγαα. γνώσομαι, ἔγνωσα, ἔγνω-κα, σμαι, ἐγνώσθην, γνωσθήσο- μαι. ἔγνωμι, ἔγνω.
γυγνώσκω, γινώσκω,	} to know,		

Δ.

δαίω,	to learn,	{	δαίω, δαή-σω, σομαι, δεδάη-κα, μαι, εδάην, δεδασα, (δέδηα, 2d A. M. Subj. δάηται, to burn.)
δαίω,	to divide,	{	δάζω, δάσσομαι, εδασάμην, δεδασμαι.
δάκνω,	to bite,	{	δήκω, δήξομαι, δέδηγμαι, ἐδήχθην, δηχθήσομαι, ἔδυκον.
δαρθάνω,	to sleep,	{	δαρθέω, δαρθήσομαι, δεδάρ-θηκα, ἐδάρθην, ἔδαρ-θον & ἔδραθον.
δεῖδω, } δεῖσω, } δέδεικα, }	to fear,	{	δέδιμι, Imp. δέδιθι, Poet. δεῖδιθι.
δέομαι,	to want,	{	δίω, ἔδιον, δέδια. δέέω, δεήσομαι, δεδέημαι, ἐδέηθην, δεηθήσομαι.
διδάσκω, } διδάξω, } δεδίδαχα, }	to teach,	{	διδασκέω, διδασκίσω, ἐδιδάσκη-σα.
διδράσκω,	to run away,	{	δράω, δρά-σω, σομαι, ἔδρα-σα, δέδρακα. δρῆμι, ἔδρην & ἔδραν.
δοκίω, } Poet. δοκήσω, } δεδόδηκα, }	to seem,	{	δόκω, δόξω, ἔδοξα, δέδογμαι.
δύναμαι,	to be able,	{	δυνάω, δυνήσομαι, ἐδυνησά-μην, δεδύνημαι, ἐδυ-νήθην.
δύνω,	to go in, put on,	{	δυνάξω, ἐδυνάσθην. δύω, δύ-σω, σομαι, ἔδυσα, ἐδυσάμην, δέδυσ-κα, μαι, ἐδύθην, δυθή-σομαι. δύμι, ἔδυν.

Verbs in δω preceded by a consonant ; as, κυλίνδω, to roll.

Ε.

ἐγείρω,	to rouse,	ἔγρω,	ἡγρόμην, ἐγρήγορα.
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$\left. \begin{array}{l} \text{ἔδω,} \\ \text{ἔδομαι,} \\ \text{2d F. M. for} \\ \text{ἔδοῦμαι,} \end{array} \right\} \text{to eat,}$	$\left\{ \begin{array}{l} \text{ἐδέω,} \\ \text{ἐδόω,} \end{array} \right.$	$\left. \begin{array}{l} \text{ἦδεκα \& ἐδήδε-κα,} \\ \text{σμαι, ἦδεσ-θην, ἦδα} \\ \text{\& ἔηδα.} \\ \text{ἦδοκα \& ἐδήδο-κα,} \\ \text{μαι.} \end{array} \right.$
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Verbs in *εθω*, poetic derivatives from other verbs; as, *φλέγω* from *φλέω*, *to burn*.

$\left. \begin{array}{l} \text{εἶδω,} \\ \text{εἶσω,} \\ \text{εἶδον, ἴδον,} \\ \text{οἶδα,} \end{array} \right\} \begin{array}{l} \text{to see,} \\ \text{or} \\ \text{to know,} \end{array}$	$\left\{ \begin{array}{l} \text{εἰδέω,} \\ \text{εἶδημι,} \end{array} \right.$	$\left. \begin{array}{l} \text{εἰδήσω, εἶδησα, εἶδη-} \\ \text{κα, Sync. εἶδα, Inf.} \\ \text{εἰδέναι, Plup. εἰδή-} \\ \text{κειν, Sync. εἶδεν, Att.} \\ \text{ᾔδεν.} \\ \text{Optat. εἰδείην.} \end{array} \right.$
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Verbs in *εινω*, polysyllable derivatives; as, *ἀλεεινώ* from *ἀλεύνω*, *to avoid*.

$\left. \begin{array}{l} \text{εἶρω,} \\ \text{ἐρώ,} \end{array} \right\} \text{to say, to ask,}$	$\left\{ \begin{array}{l} \text{ἐρέω,} \\ \text{ἔρη-κα, μαι, Paul.-p-} \\ \text{F. εἰρήσομαι, εἰρέσθην.} \end{array} \right.$
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Verbs in *ειω*, desideratives formed from futures; as, *γαμησειώ*, *to desire to marry*, from *γαμέω*, *γαμήσω*.

$\left. \begin{array}{l} \text{ἐλαύνω,} \\ \text{ἔρομαι,} \\ \text{εἴρομαι,} \\ \text{ἔρῳ,} \\ \text{ἐρυθαίνω,} \\ \text{ἐρυθανῶ,} \end{array} \right\} \begin{array}{l} \text{to drive,} \\ \text{to ask,} \\ \text{to go to ruin,} \\ \text{to make red,} \end{array}$	$\left\{ \begin{array}{l} \text{ἐλάω,} \\ \text{ἐρέω,} \\ \text{εἴρέω,} \\ \text{ἐρῶρέω,} \\ \text{ἐρυθίω,} \end{array} \right.$	$\left. \begin{array}{l} \text{ἐλάσω, Att. ἐλῶ, ἤλα-} \\ \text{σα, ἤλασάμην, ἤλακα} \\ \text{\& ἐλήλακα, ἤλαμαι,} \\ \text{ἐλήλαμαι, \& ἤλασμαι,} \\ \text{ἤλάσθην \& ἤλάσθην.} \\ \text{ἐρήσομαι.} \\ \text{εἰρήσομαι.} \\ \text{ἐρῶρέσω, ἡρῶρέσα.} \\ \text{ἐρυθίσω, ἐρυθίσω, ἡρύθισκα.} \end{array} \right.$
$\left. \begin{array}{l} \text{ἔρχομαι,} \\ \text{ἔσθω,} \\ \text{ἔσθίω,} \\ \text{εὐδω} \end{array} \right\} \begin{array}{l} \text{to come,} \\ \text{to eat,} \\ \text{to sleep,} \end{array}$	$\left\{ \begin{array}{l} \text{ἐλεύθω,} \\ \text{εὐδέω,} \\ \text{εὐρέω,} \end{array} \right.$	$\left. \begin{array}{l} \text{ἐλεύσομαι, ἤλευσα,} \\ \text{ἤλυθον, Sync. ἤλθον,} \\ \text{Perf. M. ἤλυθα \&} \\ \text{ἐλήλυθα.} \\ \text{ἔδω, which see.} \\ \text{εὐδήσω.} \\ \text{εὐρήσω, εὐρησάμην,} \\ \text{Sync. εὐράμην, εὐρη-} \\ \text{κα, μαι, εὐρέσθην,} \\ \text{εὐρεθήσομαι, εὐρον,} \\ \text{εὐρόμην.} \end{array} \right.$
$\left. \begin{array}{l} \text{εὐρίσκω,} \end{array} \right\} \text{to find,}$	$\left\{ \right.$	

$\left. \begin{array}{l} \text{ἔχω,} \\ \text{ἔξω,} \end{array} \right\}$	<i>to have,</i>	$\left\{ \begin{array}{l} \text{σχέω,} \\ \text{σχῆμι,} \\ \text{ἐψέω,} \end{array} \right\}$	$\left. \begin{array}{l} \text{σχῆ-σω, σομαι, ἔσχη-} \\ \text{κα, μαι, ἐσχέθην, σχε-} \\ \text{θήσομαι, ἔσχον, ἐσχό-} \\ \text{μην.} \\ \text{2d A. Imper. σχέεσ.} \\ \text{ἐψή-σω, σομαι.} \end{array} \right\}$
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Z.

$\left. \begin{array}{l} \text{ζάω,} \\ \text{ζήσω,} \end{array} \right\}$	<i>to live,</i>	$\left\{ \begin{array}{l} \text{ζῆμι,} \\ \text{ζόω,} \end{array} \right\}$	$\left. \begin{array}{l} \text{ἔζην, ζῆθι & ζῆ.} \\ \text{ζώ-σω, σομαι, ἔζω-} \\ \text{σα, ἔζωσάμην, ἔζω-κα,} \\ \text{σομαι, ἔζώσθην.} \end{array} \right\}$
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H.

ἡδάσκω,	<i>to be young,</i>	$\left\{ \begin{array}{l} \text{ἡδᾶω,} \\ \text{ἡδέω,} \end{array} \right\}$	$\left. \begin{array}{l} \text{ἡδέσῃ, ἡδέη-σα, κα.} \end{array} \right\}$
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Θ.

θεῖλω,	<i>to will,</i>	$\left\{ \begin{array}{l} \text{θελέω,} \\ \text{θήγω,} \end{array} \right\}$	$\left. \begin{array}{l} \text{θέλῃσω, ἐθέλησά, τε-} \\ \text{θέληκα.} \\ \text{θήξω, ἔθηξα, ἐθηξά-} \\ \text{μην, τέθηγμαι.} \end{array} \right\}$
θηγάνω,	<i>to sharpen,</i>	$\left\{ \begin{array}{l} \text{θίγω,} \\ \text{θνάω,} \end{array} \right\}$	$\left. \begin{array}{l} \text{θί-ξω, ξομαι, ἔθιγον.} \\ \text{τέθνηκα, τέθναα, τέ-} \\ \text{θνεικα & τέθνεια,} \\ \text{τεθνεως, (-ῶσα, gen.} \\ \text{-ῶτος.)} \end{array} \right\}$
θνήσκω,	<i>to die,</i>	$\left\{ \begin{array}{l} \text{θῆνω,} \\ \text{τεθνήκω,} \\ \text{τέθνημι,} \end{array} \right\}$	$\left. \begin{array}{l} \text{ἔθανον, 2d F. M. θα-} \\ \text{νούμαι.} \\ \text{τεθνή-ξω, ξομαι.} \\ \text{Pr. Imper. τέθναθι,} \\ \text{Opt. τεθναίην, Inf.} \\ \text{τεθνάαι, Part. τε-} \\ \text{θνάς, 2d A. ἔθνην.} \end{array} \right\}$
$\left. \begin{array}{l} \text{θορνύω,} \\ \text{θορνυμι,} \\ \text{θρώσκω,} \end{array} \right\}$	<i>to leap,</i>	$\left\{ \begin{array}{l} \text{θορέω,} \end{array} \right\}$	$\left. \begin{array}{l} \text{θορήσω, ἔθορον, θο-} \\ \text{ρούμαι.} \end{array} \right\}$

I.

$\left. \begin{array}{l} \text{ιδρύω,} \\ \text{ιδρύσθην,} \end{array} \right\}$	<i>to place,</i>	$\left\{ \begin{array}{l} \text{ιδρύω,} \end{array} \right\}$	$\left. \begin{array}{l} \text{ιδρύσα, ιδρυσα, ιδρυ-} \\ \text{σαμην. ιδρυ-κα, μαι,} \\ \text{ιδρύσθην.} \end{array} \right\}$
ιζάνω,	<i>to set,</i>	$\left\{ \begin{array}{l} \text{ιζάω,} \\ \text{ιζω,} \end{array} \right\}$	$\left. \begin{array}{l} \text{ιζή-σω, σομαι, ιζησα.} \\ \text{ι-σω, σομαι, ισα.} \end{array} \right\}$

Verbs in *ίζω*, derived from contracts of the same signification; as, *νεμίσζω*, from *νεμεσάζω*, to be angry; *πολεμίζω* from *πολεμάω*, to wage war.

<i>ἰθύνω,</i>	to direct,	<i>ἰθύω,</i>	<i>ἰθύσω, ἰθυσα.</i>
<i>ἰκνέομαι,</i>	to come,	<i>ἴκω,</i>	<i>ἴξομαι, ἴγμαι, ἰκόμην.</i>
		<i>ἴξω,</i>	<i>ἴξον.</i>
<i>ἱλάσκομαι,</i>	to propitiate,	<i>ἱλάω,</i>	<i>ἱλάσομαι, ἱλασάμην,</i>
			<i>ἱληκα, ἱλάσθην, ἱλα-</i>
			<i>σθήσομαι.</i>
<i>ἵπτημι</i> }	to fly,	<i>ἵλημι,</i>	<i>ἵλαθι, Pr. M. ἵλαμαι.</i>
<i>ἔπτην,</i> }		<i>πτιάω,</i>	<i>πτή-σω, σομαι, πέ-</i>
			<i>πταμαι.</i>

K.

<i>καίω,</i>	} to burn,	{	<i>κάω,</i>	<i>ἔκηα, ἐκηάμην.</i>
<i>καύσω,</i>				
<i>κέκαυκα,</i>				
<i>κεραννύω,</i>	} to mix,	{	<i>κεράω,</i>	<i>κεράσω, ἐκέρασα, ἐκε-</i>
<i>κεράννυμι,</i>				
<i>κίρνημι,</i>				
			<i>κράω,</i>	<i>κράσω, κέκρα-κα, μαι,</i>
				<i>ἐκράσθην, κρασθήσο-</i>
				<i>μαι.</i>
<i>κερδαίνω,</i>	} to gain,	{	<i>κερδέω,</i>	<i>κερδή-σω, σομαι, &</i>
<i>κερδανῶ,</i>				
<i>κεκέρδακα,</i>				
<i>κίχάνω,</i>	} to overtake,	{	<i>κίχέω,</i>	<i>κέρδησα, κεκέρδηκα,</i>
<i>κίχημι,</i>				
<i>κλαίω,</i>	} to weep,	{	<i>κλαιέω,</i>	<i>κίχησομαι, ἐκίχησα,</i>
<i>κλαύσω,</i>				
<i>κέκλαυκα,</i>				
				<i>ἐκίχηςάμην, ἐκίχον.</i>
<i>κλύω,</i>	to hear,	{	<i>κλύμι,</i>	<i>κλαιήσω.</i>
		{	<i>κορέω,</i>	Imper. <i>κλύθι & κέ-</i>
<i>κορεννύω,</i>	} to satisfy,	{		<i>κλυθι.</i>
<i>κορέννυμι,</i>				
			<i>κρεμάω,</i>	<i>κορέσω, ἐκόρεσα, ἐκο-</i>
<i>κρεμαννύω,</i>	} to hang,	{		<i>ρεσάμην, κεκόρ-ηκα,</i>
<i>κρεμάννυμι,</i>				
				<i>ημαί & εσμαι, ἐκορέ-</i>
				<i>σθην.</i>
			<i>κρεμάω,</i>	<i>κρεμάσω, κρεμήσομαι,</i>
				<i>ἐκρέμασα, ἐκρεμασά-</i>
				<i>μην, ἐκρεμάσθην.</i>
			<i>κρέμηνμι,</i>	<i>κρέμαμαι.</i>

κτείνω, κτενῶ, ἐκτακα & ἐκταγκα,	} to kill,	{ κτῆμι, ἔκτην, 2d A. M. ἐκτά- μην, Inf. κτάσθαι, Part. κτάμενος.
κυλινδῶ,		
κυνέω, κυνήσω,	} to kiss,	{ κύω, κύσω, ἔκυσσα & ἔκυσ- σα.

A.

λαγχάνω,	to obtain by lot,	{	λήγω,	λήξομαι, λέληχα, Att. εἴληχα, εἴληγμαι, ἔλα- χον.
			λέγγω, λήθω,	λέλογχα. λήψομαι, λέληφα, Att. εἴληφα, λέλημμαι & εἴλημμαι, ἐλήφθην, λη- φθήσομαι, ἔλαβον, ἐλαδόμην.
λαμβάνω,	to receive,	3	λαβέω, λάμβω,	λελάβηκα. λάμψομαι, ἐλαμψά- μην, λέλαμμαι, ἐλάμ- φθην.
λανθάνω,	to be concealed,	{	λήθω,	Imp. ἔληθον, λή-σω, σομαι, λέλησμαι & λέλασμαι, λελήσομαι, ἐλήσθην, ἔλαθον, ἐλα- θόμεν, λέληθα.

M.

μανθάνω,	to learn,	{	μαθῆω,	μαθήσομαι, μεμάθη-
			κα, ἔμαθον.	
μάχομαι,	to fight,	{	μαχέω,	μαχέσομαι & μαχή-
			σομαι, ἐμαχευάμην &	
			ἐμαχησάμην, μεμάχη-	
			μαι, 2d F. μαχοῦμαι.	
μέλλω,	to be about to do,	{	μελλέω,	μελήσω, ἐμέλλησα.
			μελέω,	μελή-σω, σομαι, ἐμέ-
			λησα, μεμέλη-κα, μαι	
μέλω,	to be a concern to,	{	& μέμβλημαι, ἐμελή-	
			σθην, ἔμελον, μέμηλα.	

μιγνύω, } μίγνυμι, }	to mix,	{	μίγω, μί-ξω, ξομαι, ξμιξα, μέμιγμαι, μεμιξομαι, ἐμίχθην, ἐμίγην, μιγή-σομαι.
μιμνήσκω,	to remember,	{	μνάω, μνή-σω, σομαι, ἔμνη-σα, ἐμνησάμην, μέμνημαι, μεμνήσομαι, ἐμνήσθην, μνησθήσομαι.
μῖμνω,	to remain,	{	μενέω, μεμένηκα.
μοργνύω, } μόργνυμι, }	to wipe off;	{	μόργω, μόρξω, ἐμορξάμην.

N.

ναίω,	to dwell,	{	νάω, νάσομαι, ἔνασα, ἐνα-σάμην, ἐνάσθην.
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Verbs in *ναω* and *νεω*, formed from others by inserting *ν* as, *πενάω*, to sell, from *περάω* some of which change *ε* into *ι* as, *πιτνέω*, to fall, from *πέτω*.

O.

ὀδάξω,	to bite,	{	ὀδαξέω, ὀδαξήσω.
ὀζω,	to smell,	{	ὀζέω, ὀζέσω & ὀζήσω, ὠζεσα.
ὀσω,			
ὠδα,	to swell,	{	οἰδέω, οἰδήσω, ὠδή-σα, κα.
Att. ὀδαδα,			
οἰδαίνω,	to think,	{	οἰέω, οἰήσομαι, ὠήμαι, ὠή-θην.
οἰδάνω,			
οἰδίσκω,	to go away,	{	οἰχέω, οἰχήσομαι, ὠχη-κα, μαι.
οἶομαι,			
οἶμαι,	to slide,	{	οἰχώω, ὠχῶκα.
οἶχομαι,			
ὀλισθαίνω,	to destroy,	{	ὀλισθίω, ὀλισθήσω, ὠλισθη-σα, κα, ὠλισθον, ὠλίσθην.
ὀλισθάνω,			
ὀλλύω,	to destroy,	{	ὀλέω, ὀλέσω, ὠλεσα, ὠλεκα & ὀλώλεκα, ὠλέσθην, ὠλον, ὀλῶ, ὠλόμην, ὀλοῦμαι, ὠλα & ὠλα-λα.
ὀλλυμι,			

ὀμνύω, } ὀμνυμι, }	to swear,	{	ὀμόω, ὀμόσω, ὤμοσα, ὤμο- σάμην, ὀμώμο-κα, μαι & σμαι, ὤμόθην, 2d F. M. ὀμούμαι.
ὀμόρηνυμι,	to wipe off,	{	ὀμόργω, ὀμόρξω, ὤμορξάμην.
ὄνημι, } ὀνίνημι, }	to benefit,	{	ὀνάω, ὀνή-σω, σομαι, ὤνησα, ὤνησάμην & ὠνάμην, ὠνήμαι, ὠνήθην.
ὄρνύω, } ὄρνυμι, }	to excite,	{	ὄρω, ὄρσω, ὠρσα, ὠρμαι, ὄρωρα & ὠρορα, ὠρό- μην.
ὀσφραίνομαι,	to smell,	{	ὀσφρέω, ὀσφρήσομαι, ὠσφρό- μην.
ὀφείλω, ὄφλω, ὀφλισκάνω, }	to owe,	{	ὀφειλέω, ὀφειλήσω, ὠφείλη-σα, κα, ὠφειλον & ὠφελον, ὀφλήω, ὀφλήσω, ὠφλη-σα, κα.

II.

πάσχω,	to suffer,	{	πήθω, πείσομαι, Bæot. for πήσομαι, ἔπησα, ἔπα- θον, πέπηθα.
		{	παθέω, παθήσω, ἐπάθησα, πεπάθηκα.
		{	πένθω, πέπονθα.
πέσσω,	to cook,	{	πέπτω, πέψω, ἔπεψα, πίπεμ- μαι, ἐπέφθην.
πεταννύω, } πετάννυμι, }	to spread,	{	πετάζω, πετάσω, ἐπέτασα, πε- πέτασμαι, πέπτασμαι, & πέπταμαι, ἐπετά- σθην.
πέτομαι, } πέταμαι, }	to fly,	{	πετάω, πετήσομαι, ἐπετά- σθην.
		{	ποτάω, ποτίσομαι, πεπότη- μαι.
πήγνύω, } πήγνυμι, }	to fasten,	{	πήγω, πήξω, ἔπηξα, ἐπηξά- μην, πέπηγμαι, ἐπή- χθην, ἐπάγην, παγή- σομαι, πέπηγα.
		{	πόω, πώσω, πέπωκα, πέπο- μαι, ἐπόθην, ποθή- σόμεαι.
πίνω, } πῶμι, }	to drink,	{	πίω, πίσομαι, ἔπιον, 2d F. M. πίομαι for πιού- μαι.
		{	πίμι, Imper. πῖθι.

πιπίσκω,	to give to drink,	πιω,	πίσω, ἔπισα.
πῖπλημι,	to fill,	πλάω,	πλήσω, ἐπλησα, ἐπλη-
πῖμπλημι,			σάμην, πέπλησμαι,
πιμπλάνω,		πλήμι,	ἐπλήσθην, πέπληθα.
		περάω,	Imp. Pas. ἐπλήμην.
πιπράσκω,	to sell,		Sync. πράω, πράσω,
			πέπρα-κα, μαι, πεπρα-
			σομαι, ἐπράσθην, πρα-
			σθήσομαι.
πῖπρημι,	to burn,	πρήθω,	πρήσω, ἔπρησα, πέ-
πῖμπρημι,			πρη-κα, σμαι, πεπρή-
			σομαι, ἐπρήσθην.
πίπτω,	to fall,	πτίω,	πέπτωκα.
		πέτω,	ἔπεσα, ἐπεσάμην.
		πεσέω,	ἔπεσον, 2d F. M. πε-
			σοῦμαι.
πιάρνυμαι,	to sneeze,	πταίρω,	ἔπταρον.
πυνθάνομαι,	to inquire,	πεύθω,	πεύσομαι, πέπυσμαι,
			ἐπυνθόμην.

P.

ῥέξω,	to do,	ἔργω,	Att. ἔρδω, ἔρξω, P.
ῥέξω,			M. ἔοργα.
ἔρῥεξα,			
ῥέω,	to flow,	ῥυέω,	ῥυήσομαι, ἐρῥύηκα,
			ἐρῥύην.
ῥηγνύω,	to break,	ῥήσσω,	ῥήξω, ἔρῥηξα, ἐρῥήξα-
ῥήγνυμι,			μην, ἔρῥηγα & ἔρῥω-
			γα, ἐρῥάγην, ῥαγή-
			σομαι.
ῥωννύω,	to strengthen,	ῥόω,	ῥώσω, ἔρῥώσα, ἔρῥω-
ῥώννυμι,			μαι, ἐρῥώσθην, ῥω-
			σθήσομαι, ἔρῥωσο,
			farewell.

Σ.

σβεγνύω,	to extinguish,	σβέω,	σβέσω, ἔσβεσα, ἔσβεκα
σβέννυμι,			& ἔσβηκα, ἔσβεσμαι,
			ἔσβεσθην, σβεσθήσο-
			μαι.
σκεδαννύω,	to scatter,	σβῆμι,	ἔσβην.
σκεδάννυμι,		σκεδάω,	σκεδάσω, ἐσκεδά-σα,
			σμαι, ἐσκεδάσθην.

σκέλλω,	to dry up,	{ σκάλλω, ἔσκηλα. σκλάω, ἔσκληκα. σκληῖμι, 2d A. Inf. σκληῖναι.
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Verbs in σκω, derivatives from verbs in ω pure, form their tenses from their primitives; as, εὗρισκω, *to find*, εὕρησσω, εὔρηκα, from εὔρεω.

σπένδω,	to pour out,	{ σπείω, σπεί-σω, σομαι, ἔσπει- σα, ἐσπεισάμην, ἔσπει- σμαι, ἐσπεισθην.
στορεννύω,	} to spread,	{ στορέω, στορέσω, ἐστόρεσα, ἐστορεσάμην, ἐστορέ- σθην.
στορεννυμι,		
στορνύω,	} to spread,	{ στρούω, στρούσω, ἔστρωσα, ἐ- στρωσάμην, ἔστρωμαι.
στορνυμι,		
σχέθω,	to have,	σχέω, See ἔχω.

T.

ταλάω,	} to bear,	{ τλάω, τλήσομαι, τέτληκα. τέτλημι, ἔτλην.
τανύω,		
τανύσω,	} to extend,	τάζω, ἔταγον, τέταγα.
τέμνω,		
τεμῶ,	} to cut,	{ τεμέω, τεμήσω. τμήγω, ἐτμήξα, ἔτμα- γον, ἐτμάγην.
τέτμηκα,		
τίκτω,	to bring forth,	{ τέκω, τέ-ξω, ξομαι, ἐτέχθην, ἔτεκον, ἐτεκόμην, τέ- τοκα.
τιτράω,	} to bore,	{ τράω, τρήσω, ἔτρησα, τέτρη- μαι.
τίτρημι,		
τετραίνω,		
τετρανῶ		
τιτρώσκω,	to wound,	{ τρώω, τρώ-σω, σομαι, ἔτρω- σα, τέτρωμαι, ἐτρώ- σθην, τρωθήσομαι.
τρέχω,	} to run,	{ δραμέω, δεδράμη-κα, μαι. δρέμω, ἔδραμον, 2d F. M. δραμοῦμαι, δέδρομα.
θρέξω,		
τρώγω,	} to eat,	{ φάγω, ἔφαγον, 2d F. M. φά- γομαι for φαγοῦμαι.
τρώξομαι,		
ἔτραγον,		

τυχάνω, <i>to obtain, happen,</i>	{	τεύχω,	τεύξομαι, τέτευχα, ἔ- τυχον.
		τυχέω,	τυχήσω, ἐτύχησα, τε- τύχηκα.

Υ.

ὑπισχνέομαι, <i>to promise,</i>	{	ὑποσχέω,	ὑποσχήσομαι, ὑπέσχη- μαι, ὑπεσχ-έθην, ὁ- μην.
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Verbs in υθω, poetic derivatives from other verbs; as, φθινύθω from φθίνω, *to destroy*.

Verbs in υω, polysyllables; as, δεικνύω, *to show*.

Φ.

φάσκω, πιφάσκω, πιφανύσκω,	{	<i>to say,</i>	{	φάω,	φήσω, ἔφησα.
				φημί,	ἔφην, ἐφάμην.
φέρω, <i>to bear,</i>	{		{	οἶω,	οἶ-σω, σομαι, οἶσθῇ- σομαι.
				ἐνέγκω,	1st A. ἤνεγκα, ἤνεγκά- μην, ἤνεγκον, ἤνεγκό- μην.
				ἐνέκω,	ἐνήνοχα, ἐνήνεγμαι, ἤνεχθην, ἐνεχθήσομαι.
			{	Ion. ἐνείκω,	1st A. ἤνεικα, ἤνεικά- μην, ἐνήνειγμαι, ἤνει- χθην.
φθάνω, <i>to be sooner,</i>	{			φορέω,	φορήσω, ἐφόρησα, πε- φόρημαι, Sync. φρέω, φρήσω, ἔφρησα.
			{	φρῆμι,	2d A. Imper. φρές.
			{	φθάω,	φθάσω, φθήσομαι, ἔφθα-σα, κα.
			{	φθῆμι,	ἔφθην.
φθίνω, <i>to destroy,</i>	{		{	φθίω,	φθίσω, σομαι, ἔφθι- σα, κα, μαι.
				φύμι,	ἔφυν.
φύω, φύσω, πίφυκα,	{	<i>to produce,</i>			

Χ.

χαίρω, χαρῶ, κίχαρκα,	{	<i>to rejoice,</i>	{	χαρῶ,	χαρή-σω, σομαι, κε- χάρη-κα, μαι, κεχα- ρήσομαι, ἐχάρην.
				χαιρίω,	χαιρήσω, ἐχαιρήσα.

χαράναι, to receive, hold,	{	χαίω;	ἐχαδον, κέχανδα for κέχαδα.
χάσκω,	{	χέω,	χέισομαι.
χασκάζω,		χαίνω,	χανῶ, χανοῦμαι, ἔχονον, κέχηναι.
χρῶννύω,	{	χρόω,	χρώσω, ἔχρωσα, κέχρωσμαι.
χρῶννυμι,		χόω,	χώσω, ἔχωσα, κέχωκα, σμαι, ἐχώσθην, χωσθήσομαι.
χωννύω,	{		
χώννυμι,			

Ω.

ὠθέω,	{	ὠθώ,	ὠ-σω, σομαι, ὠσα & ἔωσα, ἔωσάμην, ἔωκα, σμαι, ἐώσθην, ὠσθήσομαι.
ἐώθουν,			
ὠθήσω,			

IMPERSONAL VERBS.

Impersonal verbs are either used alone, or they are accompanied by an infinitive or part of a sentence with which they agree. Most of them are also more or less frequently used personally, sometimes with rather a different meaning. The following are some of those in most frequent use.

ἀνήκει, προσήκει, *it belongs, it is suitable*; ἀρέσκει, *it pleases*; δεῖ, *it is necessary*; δοκεῖ, *it seems*; ἐνδέχεται, *it is possible*; ἐνεστι, ἔξεστι, πάρεστι, *it is lawful, it is allowable*; εἰσκει, *it befits, it is likely*; ἐπέχεται, *it occurs, it offers*; μέλει, *it is a concern*; γέγνηται, *it becomes*; συμβαίνει, *it happens*; συμφέρει, *it is profitable*; φιλεῖ, *it is wont*; χρεῖ, *it behoves*; ἀπόχρη, *it suffices, it is sufficient*.

Obs. 1. Under impersonal verbs may be comprehended those which denote changes of the weather, as ὕει, νίφει, βροντᾷ, which grammarians explain by an ellipsis of Θεός, Ζεὺς, or ἄλλος, sometimes expressed, as ὕει ὁ Θεός, Herodot.

Obs. 2. Many verbs are used impersonally in the passive voice, even neuters which otherwise can have no proper passive, as λίσσεται, λύπεται, ἰσχύεται, ἰσχύεται, ἡκούσεται, ἰμμεύεται, βιβλίσσεται, κηρύσσεται.

PARTICLES.

The name of *particles* is given to the adverbs, prepositions, and conjunctions, that is, to the indeclinable parts of speech.

ADVERBS.

I. The article, substantives, adjectives, pronouns, and verbs, are used adverbially.

1. Substantives and adjectives in the accusative, frequently with the article ; as, *ἀεχὼν*, *altogether* ; *τίλος*, *finally* ; *τὴν πρώτην*, *at first* ; *τὴν ταχίστην*, *in the quickest manner*. Particularly neuter adjectives ; as, *ταχὺ*, *quickly* ; *συνεχῆς*, *continually* ; *τὸ παλαιὸν*, *formerly* ; *ἡσυχᾶ*, *quietly* ; *τὰ τελευταῖα*, *at last*.

2. The article, substantives, adjectives, and pronouns, in the dative ; as, *εἴ*, *here*, or *there* ; *σπουδῇ*, *hardly* ; *δημοσίᾳ*, *publicly*, *ιδίᾳ*, *privately* ; *τῷ δικαίῳ*, *justly*, *with justice* ; *ταύτῃ*, *this way*, *thus*.

3. Substantives, adjectives, and pronouns, in the genitive ; as, *τοῦ λοιποῦ*, *henceforth*, *hereafter* ; *αὐτοῦ*, *there*, *here*.

4. Substantives, adjectives, and pronouns, with prepositions preceding ; as, *παρὰ*, *immediately* ; *ἐκπὸ*, *out of the way*, *afar off* ; *καθόλου*, *universally*, *altogether* ; *καθάαυτῇ*, *just as*.

5. The imperatives of some verbs ; as, *ἄγε*, *φίε*, *ἴθι*, *ἴτι*, *come on* ; *ἀμίλι*, *nay*, *indeed*, *assuredly*. So the second aorist indicative *ἔφιλον*, or *ἐφίλον*, *I wish* ; and the optative *εἴν*, *be it so*, *well*, from *εἶν*.

II. Derivative adverbs come from nearly all the parts of speech, and are too numerous to be specified, but some of their principal terminations are *ως*, *δον*, *δὴν*, *ει*, *τι*, *ιστι*, *ακίς*, and *ω*.

1. Adverbs in *ως* are formed from the genitive plural ; as, from *σοφῶν*, *σοφῶς* *wisely* ; *πρεπόντων*, *πρεπόντως*, *suitably*, *in a becoming manner*.

2. Those in *δον* are generally derived from the nominative ; as, from *ἀγίλην*, *ἀγίληδον*, *in flocks* ; *ὁμόθυμος*, *ὁμόθυμαδὸν*, *unanimously* ; *κύων*, *κυνὸς*, *κυνὴδὸν*, *like a dog*.

3. Others in *δὴν* generally come from verbs, but some in *αδὴν* or *ινδὴν* from substantives ; as, from *συλλαμβάνω*, *συλλήδων*, *in a word*, *summarily* ; *κρύπτω*, *κρύβδων*, *secretly* ; *σκορὸς*, *σκοράδων*, *here and there*, *scatteringly* ; *πλουτινδὴν*, *according to wealth*.

4. Some adverbs derived and compounded from substantives and verbs end in *ι* and *τι* . as, *πανδημί*, *in a body* ; *ἑμαχῆτι* and *ἑμαχί*, *without fighting* ; *ἐγρηγορῆτι*, *watchfully*.

5. Those in *ιστι* are mostly derived from verbs ; as, from *Ἑλληνίζω*, *Ἑλληνιστι*, *after the manner of the Greeks*, *in Greek*.

6. Those in *ακίς* come from numerals above *τέρις* . as, from *πέντι*, *πεντάκις*, *five times*.

7. Adverbs formed from prepositions end in *ω* . as, from *ἔξ*, *ἔξω*, *without* ; *κατὰ*, *κάτω*, *below*.

III. Certain adverbs of place, answering to the questions *where? whither? whence?* are chiefly derived from nouns; those denoting the place *where* ending in *αι, ει, οι, ου, σι, θι, ω,* and a few in *χη* *whither*, in *δε, ζε, σε* and *whence*, in *θεν*.

PRIMITIVES.	WHERE.	WHITHER.	WHENCE.
	χαμαί, on the ground,	χαμαῖς, to the ground,	χαμῶς, from the ground.
ἐκεῖνος,	ἐκεῖ, there,	ἐκεῖσε, thither,	ἐκεῖθεν, thence.
οἶκος,	οἶκοι, at home,	οἰκαδε, home, or towards home,	οἰκαθεν, from home.
ἐμὲς	ἐμοῦ, in the same place,	ἐμῶς, to the same place,	ἐμῶθεν, from the same place.
Ἀθῆναι,	Ἀθήνησι, at Athens,	Ἀθήναζι, to Athens,	Ἀθήνηθεν, from Athens.
Ὀλυμπία,	Ὀλυμπιάσι, at Olympia,	Ὀλυμπιάδι, to Olympia,	Ὀλυμπιάθεν, from Olympia.
Οὐρανός,	Οὐρανίδι, in Heaven,	Οὐρανίσι, Οὐρανίδι, to Heaven,	Οὐρανίδην, from Heaven.
ἀνω,	ἀνω, above,	ἀνω, upwards,	ἀνωθεν, from above.
πᾶς, παντός,	πανταχῇ, every where,	πανταχίσι, to every side,	πανταχίδην, from every side.

Obs. Adverbs derived from prepositions have but one termination for the place *where* and *whither*; thus, κάτω stands for *below* and *downwards*. Likewise ἐνθάδε, ἐνταῦθα, ἐνταυθι, ὅδε, stand for *here* and *hither*; οὗ, ἔπου, οἷ, ἔποι, *where, whither*; ἄλλαχού, *elsewhere, to another place*; and sometimes ἐκεῖ, *there, thither*. Moreover some adverbs in *θεν* denote the place *where*, as ἐγγύθεν, ἀπένθεν, ἱμπερόθεν, ἱππικῶθεν.

IV. Some adverbs have such an affinity, that, beginning with a vowel they are *indefinites*; with *π*, *interrogatives*; with *τ*, *redditives*.

INDEFINITE.	INTERROGATIVE.	REDDITIVE.
ἥ, ὅπῃ, { <i>which way,</i> { <i>by what means.</i>	πῇ, { <i>which way?</i> { <i>by what means?</i>	ἐνθα, or ταύτην, { <i>this way,</i> { <i>by that means.</i>
ὅ, { <i>how far,</i> { <i>for what reason.</i>	πῶ, { <i>how far?</i> { <i>for what reason?</i>	ἐν, { <i>so far,</i> { <i>for that reason.</i>
ὅτε, ὅποτε, } <i>when.</i>	πότε, } <i>when?</i>	τότε, } <i>then.</i>
ἀπὸ, ὁπόθεν, } <i>whence.</i>	πόθεν, } <i>whence?</i>	τόθεν, } <i>thence.</i>
ὅθι, } <i>where.</i>	πόθι, } <i>where?</i>	τόθι, } <i>there.</i>
ὅσον, } <i>how much.</i>	πόσον, } <i>how much?</i>	τόσον, } <i>so much.</i>
ὁπῶς, } <i>after what man-</i> { <i>ner.</i>	πόπῶς, } <i>after what man-</i> { <i>ner?</i>	τόπῶς, } <i>after that man-</i> { <i>ner.</i>
ὁσάκις, } <i>how often.</i>	πόσάκις, } <i>how often?</i>	τόσάκις, } <i>so often.</i>

ADVERBIAL PARTICLES USED IN COMPOSITION.

Αρι, ει, βου, θα, ζα, λα, λι, βρι, prefixed to words, increase their signification ; as, *ερίδης*, very manifest ; *ερίζουμος*, loudly roaring ; *βούλιμοι*, excessive hunger ; *δάςιος*, very shady ; *ζάπλουτος*, very rich ; *λάζρος*, voracious ; *λαπώνηρος*, very bad ; *βρείπυος*, loudly shouting.

-Δυς signifies trouble, difficulty, or misfortune ; as, *δυσάστακτος*, difficult to be borne ; *δυστυχίω*, to be unfortunate. Its opposite is ευ, which, however, is not an inseparable particle ; as, *εὐάστακτος*, easy to be borne ; *εὐτυχίω*, to be fortunate.

Νς and νη denote privation ; as, *νίποδις*, having no feet or very short feet ; *νήσιςτος*, incurable ; *νήριθμοι*, innumerable : but sometimes νη increases ; as, *νήχυτος*, widely flowing.

Α from *ἄνυ* or *ἄνιε* signifies privation ; as, *ἀόρατος*, invisible. From *ἄγας* it denotes increase ; as, *ἄξυλος*, very woody. From *ἄμα* it implies union and collection ; as, *ἄλοχος*, one of the same bed, a wife. Sometimes it is redundant ; as, *ἄσταχυς*, the same as *σταχυς*, an ear of corn. It often assumes ν before a vowel ; as, *ἀνάξιος*, unworthy.

INTERJECTIONS.

Interjections are in Greek included under adverbs of exclamation, of which the following are the principal.

1. Rejoicing ; as, *ιού*.
2. Grieving ; as, *ιού, ᾤ*.
3. Laughing ; as, *ᾶ, ᾷ*.
4. Bewailing ; as, *αῖ, αῖ, ιῶ, ὀταταῖ or ὀτταταῖ*.
5. Wishing ; as, *εἰ, εἴθε*.
6. Rejecting ; as, *ἄπαγι*.
7. Praising ; as, *εἰα, εὖγι*.
8. Condemning ; as, *ᾤ, φιῦ*.
9. Admiring ; as, *ᾤ, βαῖαι, παπαῖ, αἰῖοι*.
10. Deriding ; as, *ιού*.
11. Calling ; as, *ᾤ*.
12. Enjoining silence ; as, *ἦ, ἦ*.
13. Threatening ; as, *οὐαί*.
14. Raging ; as, *ιού*.

Obs. The Greek grammarians seem to have improperly reckoned as adverbs, what in the Latin and other languages are called interjections ; since the latter are mere sounds excited by strong emotion, and have no close connexion with the rest of the sentence, for the cases joined with some of them may be easily explained by an ellipsis, except the vocative, which is always placed absolutely ; while on the contrary adverbs, properly so called, always qualify the signification of some verb, participle, adjective, or other adverb. It may be further observed, that many words are considered as adverbs by some grammarians, and as conjunctions by others.

COMPARISON OF ADVERBS.

Adverbs derived from the genitive plural by changing *ων* into *ως*, form their comparative and superlative in the same manner from the genitive plural of the comparative and super-

lative; as, σοφῶς, *wisely*, σοφωτέρως, σοφωτάτως, from σοφῶν, σοφωτέρων, σοφωτάτων, the genitive plural of σοφός, *wise*, σοφώ-τερος, σοφώτατος.

Obs. Instead of the comparative and superlative in *ως*, the adjective is frequently used adverbially in the neuter singular of the comparative, and the neuter plural of the superlative; as, σοφῶς, σοφώτερον, σοφώτατα · αἰσχυρῶς, *basely*, αἰσχρίον, αἰσχρίστα. After the same analogy are compared adverbs not derived from adjectives; as, μάλα, *very*, μᾶλλον, μάλιστα · ἄγχι, *near*, ἄσπον, ἄγγιστα.

Adverbs formed from prepositions, as well as some others, are compared in τέρῳ and τάτῳ · as, ἄνω, *above*, ἀνωτέρῳ, ἀνωτάτῳ · ἱγγύς, *near*, ἱγγυτέρῳ, ἱγγυτάτῳ. Yet instead of these we as often find ἱγγύτερον or ἱγγιον, ἱγγιστα, &c.

PREPOSITIONS.

The prepositions are eighteen, six of which are monosyllables, viz. εἰς, ἐκ or ἐξ, ἐν, πρό, πρὸς, σὺν, and twelve dissyllables, viz. ἀμφί, ἀνά, ἀντί, ἀπὸ, διὰ, ἐπὶ, κατὰ, μετὰ, παρὰ, περὶ, ὑπέρ, ὑπό. Their meaning and construction will be given in the Syntax.

CONJUNCTIONS.

Conjunctions may be divided, in reference to their signification, into the following classes.

1. *Copulative*; as, καί, *et*, Poet. ἥδι, *and*; μηδὲ, μήτε, οὐδὲ, οὔτε, *neither, nor*.
2. *Disjunctive*; as, ἢ, Poet. ἢ, *or*.
3. *Concessive*; as, καὶ, καὶτις, *although*.
4. *Adversative*; as, ἀλλὰ, ἀτὰρ, αὐτὰρ, πλὴν, *but*; δὲ, *but*, which answers to μιν, *indeed*; ὅμως, ἔμπης, *yet, nevertheless*.
5. *Causal*; as, γὰρ, *for*; ὅτι, *because*; ὅτι, *that, because*; ὥστε, ὥστε, ὥστε, ὥστε, ὥστε, *since, for as much as*.
6. *Illative or rational*; as, ἄρα, οὖν, ἄρα, ἄρα, ἄρα, *therefore*; διότι, *wherefore*; likewise τοίνυν, τοιγαροῦν, τοιγαροῦν, *therefore*.
7. *Final or perfective*; as, ἵνα, ὅπως, ὅπως, ὥς, *that, in order that*.
8. *Conditional*; as, εἰ, εἰ, ἢ, ἢ, *if*.
9. *Potential*; as, ἄν, Poet. καὶ or κιν, in rendering which use is commonly made of *may, can, might, could, would, or should*.
10. *Expletive*; as, αἶ, αἶ, γέ, δέ, δῆ, δῆ, μὴν, νῦν or νῦν, πῶς, πῶς, πῶς, ῥα, τοί, which are not easily translated into other languages, but have a peculiar expression, the loss of which would be discovered by a critical judge of the niceties of Greek composition.

SYNTAX.

EVERY sentence, even the simplest, must contain a *subject* and a *predicate*.

The subject is that of which any thing is declared, and the predicate that which is declared concerning the subject, as ὁ ἥλιος λάμπει, *the sun shines*; ἀθάνατός ἐστιν ἡ ψυχὴ, *the soul is immortal*; where ὁ ἥλιος, ἡ ψυχὴ, are the subjects, and λάμπει, ἀθάνατός ἐστιν, the predicates, the substantive verb, which is commonly called the *copula*, being considered as forming a part of the predicate.

Words in sentences have a two-fold relation to one another, namely, that of *concord* or *agreement*, and that of *government* or *influence*.

Concord is when one word agrees with another in some accidents, as in gender, number, person, or case; and government, when one word requires another to be put in a certain case or mood.

CONCORD.

Agreement of one Substantive with another.

RULE I. Substantives signifying the same thing agree in case; as,

Ὅμηρος ὁ ποιητής, *Homer the poet*; Ὁμήρου τοῦ ποιητοῦ, *of Homer the poet*.
ἡ πόλις Θῆβαι, *the city Thebes*; τῆς πόλεως Θηβῶν, *of the city Thebes*.

Obs. 1. The substantive added to another in the same case contains generally an explanation, or fuller definition, but not unfrequently it denotes character or purpose; as, ἐμὶ συμβούλῃ χρήμιναι, *using me as a counsellor*, Plato.

Obs. 2. Sometimes one of the substantives is understood; or its place supplied by an infinitive, or part of a sentence; as, Θιμιστευλῆς ἦκω παρὰ σὺν, *sc. ἰγὰρ*, Thucyd.; Ἑλλήνων κτάμεναι, Μινίλειον λόγον ποιῶν, Eurip. Orest. 1103.

Hither are to be referred the following and similar examples, where τὸ τοῦ ποιητοῦ, τὸ λεγόμενον, &c. stand in the accusative, in apposition with the rest of the sentence: ἀλλὰ γὰρ, τὸ τοῦ ποιητοῦ, ἔργον εὐδὲν ἔνδοξον, *but, as the poet says, no labor is a reproach*; ἀλλ' ἢ, τὸ λεγόμενον, παύσιν ἱερῆς ἡμεῖς; *but do we, as the saying is, come after the feast*? Plato; τὸ δὲ πάντων μίγιστον,

τὴν σὴν χώραν αὐξανομένην ἐρεῖς, *but what is the greatest of all, you see your own territory increased*, Xen. ; καὶ, τὸ πάντων κοφάλειον, ἐπίειπε, Plato.

Agreement of an Adjective with a Substantive.

II. An adjective agrees with a substantive in gender, number, and case ; as,

δίκαιος ἄνθρωπος, *a just man.*

ποταμοὶ μεγάλοι, *large rivers.*

γυνὴ καλὴ, *a beautiful woman.*

ὕψηλὰ ἔρημα, *high mountains.*

This rule applies to the article, adjective, adjective-pronoun, and participle ; as, τὸ ἐμὸν ἄρμα, *my chariot* ; τὰ νόμιμα τούτου, *these two laws* ; οἱ στρατιῶται ἀκούσαντες, *the soldiers having heard*.

Obs. 1. Sometimes an adjective does not agree in gender and number with the substantive to which it is joined, but with another of equivalent signification ; as, φίλοι τέκνον, of Hector, Hom. ; ἰλδόντες ἐς τὴν Σικελίαν στρατὸς πολὺς, Thucyd. ; ἰώμεν τὸ στρατιώτην ἀγανακτοῦντας, for τοὺς στρατιώτας, Dionys. Halicar.

Sometimes, an adjective is referred to a substantive implied in a preceding word ; as, ἐντυχῶσαι δὲ πρώτῃ ἰσσοφορίᾳ, τοῦτο διήρπασαν · καὶ ἐπὶ τούτων (sc. ἰσπων) ἰσπαζόμεναι, Herodot. iv. 110.

Obs. 2. The feminine dual is often joined with masculine adjectives ; as, τὰ πόλεις τούτω, Isocr. ; προλιπόντες ἀνθρώπους Αἰδῶς καὶ Νέμεσις, Hesiod. "Erg. 197.

Sometimes also masculine adjectives are found with the feminine singular and plural ; as, Σῆλος ἰέρση, *the suck-giving dew*, Hom. Ody. i. 467.

The tragedians use the masculine for the feminine, especially when the plural instead of the singular of a female is used ; as, οἱ προδήσκοντες, spoken by Alcestis of herself, Eurip. Also when a chorus of women are speaking of themselves.

Obs. 3. An infinitive, or part of a sentence, often supplies the place of the substantive, and then the adjective is put in the neuter singular ; as, χαλεπὸν ἐστὶ τὸ ζῆν, Theophrast. ; ὅτι μέχρι Ἀσπένδου ἀφίκοντο, σαφές ἐστι, Thucyd. Sometimes in the neuter plural ; as, θέρους δι' ἀνδρῶν ἀδύνατα ἦν ἐπιστρατεύειν, Thucyd. iii. 88. ; δῆλόν ἐστι, ὅτι ἐμᾶν μεγάλως, Herodot. iii. 38.

Frequently a substantive verb takes for its subject, instead of an infinitive or part of a sentence, the subject of an infinitive or part of a sentence, with which the adjective agrees in gender, number, and case ; as, σὲ δίκαιός εἰμι κολάζειν, for δίκαιόν ἐστιν ἐμὲ κολάζειν σέ, *I am right to punish you*, Aristoph. ; καὶ τούτῳ εἰσὶ δῆλοι, ὅτι εἰσὶ ξεῖνοι, for καὶ τούτῳ ἐστὶ δῆλον, ὅτι εἰσὶ ξεῖνοι, Herodot. ; οἱ Θηβαῖοι φανεροὶ ἦσαν ἀναγκασθησόμενοι, for φανερόν ἦν, τοὺς Θηβαίους ἀναγκασθῆσθαι, Demosth.

Obs. 4. An adjective in the neuter gender must often be referred to *χρῆμα* or *πράγμα* understood ; as, *ἰσχυρόν ἐστιν ἡ ἀλήθεια*, *truth is powerful*, Æschin. ; *δολερόν πέφυκεν ἄνθρωπος*, *man is naturally deceitful*, Aristoph. ; *καλὸν οἱ νόμοι εἰσὶ*, Menand. Sometimes the substantive is expressed ; as, *κοῦφον χρῆμα ποιητῆς ἐστὶ*, *a poet is a light thing*, Plato. Thus in Latin, *triste lupus stabulis*, Virg. .

The neuters *πλῆον*, *πλείον*, *μῖον*, &c. may be joined with substantives of any gender, number, or case ; as, *ἰσπῆκας μὲν ἄξι οὐ μῖον δισμυρίων*, *he will bring not less than twenty thousand horse*, Xen. ; *ἐν μέρεσσι πλείον ἢ τρισμυρίαις*, Plato. ; *παρμίνυι ἡμέρας πλείον ἢ τρεῖς*, Id.

Proper names in the singular are often accompanied by the neuters *πρώτα*, *πάντα*, and others ; as, *ἰσὶ τῶν Ἀθηναίων τὰ πρῶτα*, *keep thou the first rank amongst the Athenians*, Lucian ; *Εἶδον αὐτοῖς πάντα ἦν*, Thucyd.

Obs. 5. A substantive dual may have an adjective plural ; as, *χεῖρε ἀμφοτέρως*, Hom. Also a substantive plural may have an adjective dual, when no more than two persons or things are alluded to ; as, *αἰγυπιοὶ κλάζοντε*, Hom. Il. π'. 428, where two vultures only are meant.

Obs. 6. The adjective *μέσος*, *ἄκρος*, *λοιπός*, and others of the same kind, usually signify *the middle*, *the summit*, &c. of any thing ; as, *ἐν μέσῃ τῇ λίμνῃ*, *in the middle of the lake*, Herodot. ; *σὺν τῷ λοιπῷ στρατῷ*, Id.

Obs. 7. Substantives are often used as adjectives ; as, *γλώσσαν Ἑλλάδα ἐδίδαξε*, *she taught the Greek language*, Herodot. Sometimes one of the substantives is put in the genitive ; as, *ὦ χρυσὸν ἀγγελίας ἐπῶν*, for *ἐπη χρυσᾶ*, Aristoph. ; *ὁ τῆς ἡσυχίας βίος*, for *βίος ἡσυχος*, Eurip.

Obs. 8. Adjectives referred to substantives are often used for adverbs, or for substantives in the dative, particularly adjectives denoting time ; as, *ἄσμενος πορεύεται πρὸς Κύρον*, for *ἄσμένως*, *he gladly goes to Cyrus*, Xen. ; *εὐδὸν παννύχιοι*, for *νυκτὶ*, *they slept all night*, Hom. ; *χθιζὸς ἔβη μετὰ δαῖτα*, for *χθὲς*, Id. ; *δευτεράως ἀφίκετο*, for *τῇ δευτέρᾳ ἡμέρᾳ*. So also participles in some instances ; as, *τελευτῶν ἔλεγε*, *at last he said*, Herodot. ; *τελευτῶντες ἐχλεύαζον*, *at last they derided me*, Demosth. ; - *θαρρόν αἰρεῖ*, *choose boldly*, Aristoph. ; *ἀνύσαντες φροντισόμεν*, *let us quickly consider*, Id.

Obs. 9. An adjective may be used without a substantive, the one from which it takes its gender, number, and case being understood ; as, *ὁ σοφός*, *the wise man* ; *ἡ ἄνυδρος*, sc. *γῆ*, *the desert*, Herodot. ; *τοὺς ἀγαθοὺς φίλει*, Aristoph. So the pronouns *οὗτος*, *ἐκεῖνος*, *τις*, &c. Also participles ; as, *γελοῖσιν οἱ θεώμενοι*, *the spectators laugh*, Aristoph. ; *ὁ θανὼν οὐκ ἐπιθυμεῖ*, Anacr. ;

μίσει τοὺς κολακεύοντας, Isocr. Neuters in particular are frequently used in this way; as, τὸ ἀληθὲς οὕτως ἔχει, *the truth is thus*, Plato; χαλεπὰ τὰ καλὰ ἐστὶ, *beautiful things are difficult*, Id.; τὸ ἱππικόν, sc. στράτευμα, *the cavalry*, Xen.; τὸ Ἑλληνικόν, *the Greeks*, Thucyd.; πρὸ τῶν Τρωϊκῶν, literally, *before the Trojan affairs, before the Trojan war*, Id.; μετὰ τὰ Λευκτρικὰ, *after the battle of Leuctra*, Strabo; τὸ μέλλον ἄδηλον πᾶσιν ἀνθρώποις, *the future is unknown to all men*, Dem.; εἰὰν τὰ παρεληλυθότα μνημονεύης, *if you remember the past*, Isocr. Words thus taken are said to be used substantively.

Obs. 10. Frequently adverbs with the article prefixed are equivalent to adjectives; as, ἡ ἄνω πόλις, *the upper city*, Thucyd.; οἱ τότε ἄνθρωποι, *the men of that time*, Herodot.; οἱ ἐγγυτάτῳ τοῦ γένους, *the nearest relations*, Aristoph. Hence they acquire the character of substantives; as, οἱ πέλας, *the neighbours*; ἡ αὔριον, sc. ἡμέρα, *the morrow*; οἱ πάνυ, *the illustrious*.

Obs. 11. Neuter adjectives, with and without the article, are very frequently used adverbially; as, πρῶτον, τὸ πρῶτον, τὰ πρῶτα, *first, at first*; λοιπὸν, τὸ λοιπὸν, *for the future, henceforth*; ἐπίτηδες, *diligently*; ἀίεστα, *unexpectedly*.

Agreement of a Verb with a Nominative.

III. A verb agrees with its nominative in number and person; as,

ἔγω γράφω, *I write.*

σὺ δὲ ἀκούεις, *you two hear.*

οἱ ποιηταὶ φάσκουσι, *the poets say.*

Obs. 1. The nominative is commonly omitted where it is known from the form of the verb, or from the connexion, and no stress is laid on it; as, φιλῶ, φιλεῖς, φιλεῖ, *I love, thou lovest, he loves.*

In particular, verbs indicating the employment of a definite person are often used without a nominative expressed; as, ἐσήμηνε or ἐσάλπιγξε, sc. ὁ σαλπικτής, *the trumpeter gave a signal*, Xen. So frequently the plurals λέγουσι, φασὶ, and others, sc. ἄνθρωποι. Also verbs whose subject is construed with the preceding verb; as, τὸν Κριτόβουλον ἐπύθετο, ὅτι ἐφίλησε, *for ἐπύθετο ὅτι ὁ Κριτόβουλος ἐφίλησε*, Xen.; as in Latin, *nōsti Marcellum quān tardus sit*, Cæs. ap. Cic.

Obs. 2. An infinitive, or some part of a sentence, often supplies the place of a nominative; as, αἰσχρὸν ἦν προδοῦναι τοὺς εὐεργέτας, *it was base to betray your benefactors*, Thucyd.;

ὅτι βασιλεὺς ἐξεπλάγη, δῆλον ἦν, *that the king was terrified was manifest*, Xen. Thus also with impersonal verbs; as, ἐξεστί μοι ἀπιέναι, *it is lawful for me to depart*, Plato; which otherwise have no nominative; as, περῶν σοι δεῖ, *you have need of wings*, Aristoph.; ὕει, *it rains*.

Exc. 1. The nominative of the neuter plural is commonly joined with a verb singular; as,

τὰ ζῷα τρέχει, *animals run*.

τὰ ἄρματα ἵφινγι, *the chariots fled*.

ἄλλα ἰλήφθη πολλά, *many arms were taken*.

Exc. 2. Sometimes, though rarely, the nominative of the masculine and feminine plural is joined with a verb singular; as, μελιγάρυες ὕμνοι ὑστέρων ἀρχαὶ λόγων τέλλεται, *for τελλόνται, the soft harmony of the hymns serves as a prelude to the verses that follow*, Pind.

Exc. 3. A nominative dual is often put with a verb plural; as, ἄνδρε δεῦρ' ἀφίκοντο, *two men came hither*, Aristoph. Also a nominative plural, meaning but two persons or things, may be put with a verb in the dual; as, ἐμοὶ περιβάλλετον ἵπποι, *my two horses excel*, Hom.

Exc. 4. A collective noun may be joined with a verb either of the singular or of the plural number; as, τὸ πλῆθος ἐψηφίσατο, or ἐψηφίσαντο, *the multitude decreed*.

A plural verb is often joined with ἕκαστος and ἄλλος, on account of the notion of plurality which is involved; as, ἔμμενον ἐν τῇ ἐαυτοῦ τάξει ἕκαστος, Herodot.; ἡρώτων δὲ ἄλλος ἄλλο, Plato. This construction may be explained by the following passage, where the plural is placed first, and then the singular, denoting its parts: ἵπποι δὲ, παρ' ἄρμασιν οἷσιν ἕκαστος, ἔστιασαν, Hom.

Accusative before the Infinitive.

IV. The infinitive mode has an accusative before it; as,

οἶμαι σε πλουτεῖν, *I think that you are rich*.

Obs. 1. The pronoun accusative before the infinitive is sometimes understood; as, εἷς σου λαβόμενος, εἰς τὸ δευμωτήριον ἀπάγει, φάσκων ἀδικεῖν, sc. σέ, *if any one should seize you, and lead you away to prison, saying that you acted unjustly*, Plato. Thus in Latin, *nos abiisse rati*, sc. *eos*, Virg.

An adjective or participle expressed may agree with the pronoun understood; as, ἀφήκε μοι, ἐλθόντα λέγειν τὰληθῇ, that is, ἐμὲ ἐλθόντα λέγειν, *he gave me leave to come and represent the truth*, Xen.; δέομαι ὑμῶν, μεμνημένους τῶν εἰρημένων, βοηθεῖν ἡμῖν, sc. ὑμᾶς, *I entreat you, remembering what has been said, to assist us*, Lys.

Obs. 2. The accusative with the infinitive is put especially after the verbs λέγω, ἀγγέλλω, and similar verbs of speaking. When these are in the passive, either the accusative remains before the infinitive, or it is changed into the nominative of the leading verb; as, τὸν Κῦρον λέγεται εἰπῆν, Xen.; λέγεται εἰπῆν ὁ Κῦρος, Id. Δακνύ, videtur, has the same construction.

Obs. 3. Use is very frequently made of ἵτι or ὡς with the indicative or optative, instead of the accusative with the infinitive; as, ἐπίζω ἵτι στασιάζω, Xen.; ἔλεγον ὡς ἄνθρωποις ἦναι, Herodot. Both constructions are sometimes united; as, τοῦ Νίσου λέγεται θυγατέρα ἠραστῆσαι Μίνω, καὶ ὡς ἠπίταυρι τὰς τρίχας τοῦ πατρὸς, *it is said that the daughter of Nisus fall in love with Minos, and that she sheared off her father's hair*, Pausan. Sometimes even the accusative with the infinitive follows ἵτι or ὡς as, μυθολογεῖσθαι ἵτι τὰς μοίρας εἰπῆν, *they relate that the fates said*, Diod. Sic.; ἐπίζω δὲ χρῆ, ὡς ἄνδρας ἀγαθοὺς αὐτοὺς ἵστανται, Xen. In a few instances ἵπαις has a similar construction.

Exc. The infinitive takes before it the same case as the preceding verb, when both verbs relate to the same person; as,

φησὶν αὐτὸς γιγινῆσθαι αἴτιος; *he says that he was the cause.*

Obs. 1. As the infinitive takes before it the same case as the preceding verb, when both verbs relate to the same person, and the accusative when they do not, it sometimes takes both the nominative and accusative; as, οὐκ ἴφη αὐτὸς ἀλλ' ἑκείνῳ στρατηγεῖν, *he said that not he, but the other, had the command*, Thucyd.

Obs. 2. When the infinitive and the preceding verb relate to the same person, the subject of the infinitive is generally omitted, but expressed when an emphasis lies upon it; as, ἔφη ἀκούειν, sc. αὐτὸς, *he said that he heard*, Xen.; ἐφησθα οἷη λογὸν ἀμύναι, sc. αὐτῇ, *you said that you alone ward off destruction*, Hom. Thus also before the infinitives of verbs which take the same case after as before them; as, ἐφασκεῖς εἶναι δεσπότης, sc. αὐτὸς, Aristoph.

Obs. 3. This rule obtains also, when the infinitive is preceded by the article τὸ, or by the particle ὥστε as, οὐ σεμνύνο-

μαὶ τῷ γραφεῖς ἀποφυγεῖν, *I am not proud of having escaped when accused*, Demosth. ; διεπράξατο, ὥστε αὐτὸς ἐκπλεῦσαι ἀρμοστής εἰς Ἀβυδὸν, *he brought it to pass, that he himself sailed out governor to Abydus*, Xen.

Obs. 4. Sometimes the infinitive has before it an accusative, and the preceding verb a nominative, although both verbs relate to the same person ; as, οἶμαι μὲν σοφίας πληρωθῆσθαι, *I think that I shall be filled with wisdom*, Plato ; ἔλγιν ἱαντὸν εἶναι Δία, Apollod.

The same Case after a Verb as before it.

V. Any verb may have the same case after it as before it, *when both words refer to the same thing* ; as,

ἐγὼ εἰμι Σωκράτης, *I am Socrates*.

σὺ μῆνις δοῦλος, *you remain a slave*.

ὁ ποταμὸς καλεῖται Εὐφράτης, *the river is called Euphrates*.

σὺ φῆς εἶναι θεὸς, *you say that you are a god*.

ἰδίοντο αὐτοῦ εἶναι προθύμου, *they begged him to be zealous*.

ἀπέπειν αὐτοῖς ναύταις εἶναι, *he forbade them to be navigators*.

νομίζομεν τὴν γῆν σφαῖραν εἶναι, *we think the earth to be a sphere*.

ἀντὶ τοῦ πόλιν εἶναι, φερούμεν κατίστη, *instead of being a city, it became a castle*.

Obs. 1. The verbs which most frequently have the same case after them as before them, are,

1. Substantive and neuter verbs ; as, εἰμὶ, ὑπάρχω, γίνομαι, μένω, πέφυκα, κατέστην, &c.

2. The passive of verbs of calling or naming, choosing, appearing, &c. ; as, καλοῦμαι, ὀνομάζομαι, αἰροῦμαι, χειροτονοῦμαι, φαίνομαι, νομίζομαι, &c.

Obs. 2. To this rule belongs also ἀκούω, signifying *to be called* ; as, οὐτ' ἀκούσομαι κακός, Soph. ; ὅφρα ἐσθλὸς ἀκοῦσῃς, Theocrit. So in Latin, *rexque paterque audisti coram*, Hor. Epist. i. 7, 37.

Obs. 3. When any of the above verbs are placed between two nominatives of different numbers, they are commonly governed in number by the former ; as, ἡ τάξις ἦν ἑκατὸν ἄνδρες, *the division was a hundred men*, Xen. ; ἐρίφαι εἰσιν ἄριστῃς σημίον, Demosth. : but sometimes by the latter ; as, ἐστὸν δύο λίφω ἡ Ἰδομένη ὑψηλῶ, Thucyd. iii. 112. So participles standing between two substantives of different genders commonly agree with the former, but sometimes with the latter ; as, λίμνη ἰστὶν ὀνομαζόμενον Νόμφαιον, Pausan.

Obs. 4. An infinitive having the genitive or dative before it, governed by any other word, may be followed by the accusative ; as, σοὶ εὐχαρίμων ἴδωκε νέον εἶναι, *that is, εἰ νέον εἶναι, she granted your petition to be young*, Lucian ; Ἀθηναίων ἰδεῖσθαι σοῖς βουλοῖς γινίσθαι, αὐτοὺς being understood, *they entreated the Athenians to assist them*, Herodot.

Obs. 5. The Latin poets, in imitation of the Greeks, sometimes put the nominative instead of the accusative after the infinitive, when it relates to the same person with the nominative to the preceding verb ; as, *rettulit Ajax esse Jovis pronepos*, for *se esse pronepotem*, Ovid.

The Construction of Relatives.

VI. The relative $\delta\varsigma$, $\eta\acute{\iota}$, $\delta\acute{\iota}$, agrees with the antecedent in gender, number, and person ; and is construed through all the cases, as the antecedent would be in its place ; as,

$\sigma\acute{\upsilon}$ $\delta\varsigma$ $\kappa\alpha\iota$ $\lambda\acute{\upsilon}\sigma\alpha\varsigma$, *you who saved me.*
 $\alpha\iota$ $\sigma\tau\tau\alpha\tau\iota\omega\tau\alpha\iota$ $\omega\acute{\nu}$ $\eta\epsilon\chi\iota$, *the soldiers whom he commanded.*
 $\alpha\iota$ $\kappa\acute{\omega}\mu\alpha\iota$ $\epsilon\acute{\nu}$ $\alpha\iota\varsigma$ $\iota\sigma\kappa\acute{\eta}\nu\upsilon\upsilon\iota$, *the villages in which they encamped.*
 η $\epsilon\pi\iota\sigma\tau\omicron\lambda\eta$ $\eta\iota$ $\eta\gamma\gamma\alpha\gamma\mu\iota$, *the letter which he wrote.*

If no nominative come between the relative and the verb, the relative will be the nominative to the verb.

But if a nominative come between the relative and the verb, the relative will be of that case, which the verb or noun following, or the preposition going before, usually govern.

Obs. 1. The antecedent often stands in the same clause, and in the same case, with the relative ; as, $\sigma\acute{\upsilon}\tau\omicron\varsigma$ $\epsilon\sigma\tau\iota\iota\iota$ $\omega\acute{\nu}$ $\epsilon\iota\delta\epsilon\varsigma$ $\alpha\acute{\nu}\delta\epsilon\alpha$, *this is the man whom you saw* ; $\epsilon\iota\varsigma$ $\eta\acute{\nu}$ $\alpha\phi\acute{\iota}\kappa\omicron\iota\kappa\omicron\iota\iota\iota$ $\kappa\acute{\omega}\mu\eta\iota$ $\mu\epsilon\gamma\acute{\alpha}\lambda\eta$ $\eta\acute{\nu}$, Xen. ; $\epsilon\kappa\epsilon\acute{\iota}\nu\omicron\iota$, $\omega\acute{\nu}$ $\omicron\acute{\nu}\omicron\mu\alpha\tau\alpha$ $\mu\epsilon\gamma\acute{\alpha}\lambda\alpha$ $\lambda\acute{\epsilon}\gamma\epsilon\tau\alpha\iota$ $\epsilon\pi\acute{\iota}$ $\sigma\omicron\phi\acute{\iota}\alpha$, $\Pi\iota\tau\tau\alpha\kappa\omicron\upsilon$ $\tau\epsilon$ $\kappa\alpha\iota$ $\beta\iota\alpha\tau\omicron\varsigma$, Plato ; $\tau\alpha\varsigma$ $\tau\iota\mu\acute{\alpha}\varsigma$ $\alpha\varsigma$ $\epsilon\lambda\alpha\beta\epsilon$ $\phi\alpha\iota\iota\epsilon\tau\alpha\iota$, sc. $\epsilon\iota\sigma\iota$, Xen. ; $\omega\mu\omicron\lambda\omicron\gamma\acute{\eta}\kappa\alpha\mu\epsilon\iota$, $\pi\rho\acute{\alpha}\gamma\mu\alpha\tau\omicron\varsigma$ $\omicron\acute{\upsilon}$ $\mu\eta\tau\epsilon$ $\delta\iota\delta\iota\alpha\sigma\kappa\alpha\lambda\omicron\iota$ $\mu\eta\tau\epsilon$ $\mu\alpha\theta\eta\tau\alpha\iota$ $\epsilon\iota\epsilon\iota$, $\tau\omicron\upsilon\tau\omicron$ $\delta\iota\delta\alpha\kappa\tau\omicron\iota$ $\mu\eta$ $\epsilon\iota\acute{\nu}\alpha\iota$, Plato.

Obs. 2. The relative frequently stands alone, the antecedent being understood ; as, $\sigma\acute{\omega}\zeta\omicron\upsilon\sigma\iota\iota$ $\omicron\acute{\upsilon}\varsigma$ $\phi\iota\lambda\omicron\upsilon\sigma\iota$, for $\sigma\acute{\omega}\zeta\omicron\upsilon\sigma\iota$ $\tau\omicron\upsilon\varsigma$ $\alpha\acute{\nu}\theta\omega\pi\omicron\upsilon\varsigma$ $\omicron\acute{\upsilon}\varsigma$ $\phi\iota\lambda\omicron\upsilon\sigma\iota$.

Obs. 3. When the relative comes after two words of different persons, it agrees with the first or second person rather than the third ; as, $\epsilon\iota\mu\acute{\iota}$ δ' $\acute{\epsilon}\gamma\omega$ $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma$ $\delta\varsigma$ $\tau\iota\mu\acute{\omega}\mu\alpha\iota$, Hom.

Obs. 4. The antecedent is often implied in a preceding word ; as, $\omicron\iota\kappa\acute{\iota}\alpha$ $\mu\omicron\lambda\acute{\upsilon}$ $\mu\epsilon\acute{\iota}\zeta\omega\iota$ η $\acute{\upsilon}\mu\epsilon\tau\epsilon\iota\iota\iota$ $\tau\eta\varsigma$ $\acute{\epsilon}\mu\eta\varsigma$, $\omicron\iota$ $\gamma\epsilon$ $\omicron\iota\kappa\acute{\iota}\alpha$ $\chi\eta\eta\sigma\theta\epsilon$ $\gamma\eta$ $\tau\epsilon$ $\kappa\alpha\iota$ $\omicron\acute{\upsilon}\rho\alpha\iota$, where $\omicron\acute{\upsilon}$ is referred to the personal pronoun contained in $\acute{\upsilon}\mu\epsilon\tau\epsilon\iota\iota$, Xen. ; $\kappa\omicron\upsilon\rho\omicron\tau\acute{\rho}\omicron\phi\omicron\varsigma$, $\omicron\iota$ $\acute{\iota}\delta\omicron\iota\iota\iota$ $\phi\acute{\alpha}\omicron\varsigma$, where $\kappa\omicron\upsilon\iota\iota$, contained in $\kappa\omicron\upsilon\rho\omicron\tau\acute{\rho}\omicron\phi\omicron\varsigma$, is the antecedent to $\omicron\iota$, Hesiod. Theog. 450.

Obs. 5. The indefinite adjectives $\acute{\iota}\sigma\omicron\varsigma$, $\omicron\iota\omicron\varsigma$, &c. are also sometimes construed like relatives ; as, $\gamma\eta$ $\sigma\acute{\alpha}\sigma\alpha$, $\acute{\iota}\sigma\omicron\varsigma$ $\acute{\epsilon}\rho\chi\epsilon\iota$, Herodot. But these have commonly

other adjectives either expressed or understood, which answer to them; as, *οἱ τὸν τοσούτον ἔχοντες, ἴσονται ἡδίας ἦσθαι*, Xen.; and are often applied to different substantives; as, *οὕτω Φίλιππός ἐστι τοιοῦτος, οἷός ποτ' ἦσαν Λακεδαιμόνιοι*, Demosth.

Exc. 1. The relative is often *attracted* into the case of its antecedent; as,

ὅν ταῖς ναυσὶν αἷς εἶχε, with the ships which he had.

μετασχίστω τῆς ἡδοῆς ἧς ἴδουκα ὑμῖν, let him partake of the joy which I gave you.

Obs. 1. The antecedent is often found in the same clause with the relative attracted; as, *ἀπολαύω ὧν ἔχω αγαθῶν*, I enjoy what goods I have; *ἐπορεύετο σὺν ᾗ εἶχε δυνάμει*, Xen. Frequently it is understood; as, *μεμνημένος ὧν ἔπραξε*, for τῶν πραγμάτων ὧν ἔπραξε, and this for ᾧ ἔπραξε, Lucian; *πληρώσας ναῦς ἐννέα πρὸς αἷς εἶχε*, Thucyd.

Obs. 2. Other relatives also undergo a similar attraction; as, *ἐλάττω τῶν τοιούτων κακῶν, ὧν νῦν εἰπομιν*, fewer of such evils as we have now mentioned, Plato. Frequently *οἷος*, with the substantive belonging to it, is attracted into the case of its antecedent, instead of standing in the nominative with *εἰμί*. as, *πρὸς ἀνδρας πολέμους, οἷους καὶ Ἀθηναίους*, for *οἷοι Ἀθηναῖοι οἷοι*, Thucyd.; *χαριζόμενοι εἰς σοὶ ἀνδρὶ*, for *ἀνδρὶ, οἷος σὺ εἶ*, Xen. Also when it stands for *ὅστις*. as, *τοιούτους ἀνθρώπους, οἷους μεθύσθιντας ἐρχεῖσθαι*, Demosth. In like manner *ἥλικος*. as, *καὶ τοῦτο δινὸν τοῖς ἥλικοις νῶν*, for *σηλικούτους, ἥλικοι νῶ ἱσμεν*, Aristoph.

Obs. 3. The relative *ὅσος* is sometimes used in phrases which seem to have been originally formed from two clauses referring to each other; as, *καὶ τοῖς θαυμαστῇ ὅσῃ περὶ τὴν προθυμίαν ἔχῃ*. thus, *θαυμαστὴν ὅσῃ ἐστιν προθυμίαν ἔχῃ*, instead of *θαυμαστὴ ὅσῃ προθυμία, ὅσῃ ἔχῃ*, Plato, Alcibiad. II. pr. fin. ἢ περὶ αὐτὸν ὅχλος ὑπερφύης ὅσος, exceedingly great, Aristoph. Plut. 750.

Obs. 4. The phrase *οὐδὲς ὅστις οὐ* is usually considered as one word, in the sense of the Latin *nemo non, every one*, in which case *οὐδὲς* is put in the same case as the pronoun relative following; as, *οὐδὲνα κίνδυνον ἔντιν' οὐχ ὑπάρμιταν*, they underwent every danger, Demosth.; *οὐδὲνα ἴφασαν ἔντιν' οὐ δακρύοντ' ἀποστρέφισθαι*, for *οὐδὲς ἢ ἔντιν' ἴφασαν οὐ δακρύοντ' ἀποστρέφισθαι*, they said that every one returned weeping, Xen.

Obs. 5. The antecedent is sometimes put in the case of the relative, and the latter omitted, when the former is a demonstrative pronoun, with or without a substantive, and would otherwise be joined with *εἰμί*. as, *τοῦτο οὐδ' ἀποκρίσιως ἀξίον ἔρωτῆς*, for *οὐδ' ἀποκρίσιως ἀξίον ἐστὶ τοῦτο, ὃ ἔρωτῆς*, what you ask is not worthy of an answer, Plato; *τίνας τοῦσδ' ἔρω ξένους*; for *τίνας οἰσὶν οὗτοι εἰ ξέναι, οὗς ἔρω*; who are these strangers whom I see? Eurip.

Exc. 2. The relative frequently differs in number from the antecedent, when the idea of plurality is involved in the singular; as,

πάντας ἀνθρώπους δὴλγουσιν, ὅστις σφίς εισαφίχεται, they fascinate all men who approach them, Hom.; *ἀσπάζεται πάντας, ὃ ἂν περιτυγχάνῃ*, he salutes all

whom he meets, Plato ; οἷς ἂν ἰπῶν, ἥσσόν τις ἔμοι πρόουσι, *every one to whom I apply will take part with me the less*, Thucyd.

Obs. The singular ἔστι is followed by relatives both singular and plural, and the phrase is regarded altogether as one word, equivalent to the adjective ἔνιοι, ἔνιοι, *some* ; as, καὶ ἔστιν οἱ ἐτύγχανον θωράκων, *and some hit breastplates*, Xen. ; ἔστιν οὐσινᾶς ἀνθρώπων τιθαύμακας ἐπὶ σοφίᾳ ; *have you admired some men for their wisdom ?* Id.

In the same manner ἔστι is often used with a relative adverb following, in which case the two are put for an adverb ; as, ἔστιν ὅτε, *sometimes*, Thucyd. ; ἔστιν ὅπου, *somewhere*.

Exc. 3. When the relative is placed between two substantives of different genders, it sometimes agrees in gender with the latter ; as,

τὸ ἄστρον, ᾗ ἑνομάζουσιν Αἴγρον, *the constellation which they call the Goat*, Pausan.

Obs. When the antecedent is a part of a sentence, the relative is put in the neuter gender ; as, ἐὰν ἀποφύγῃ με οὗτος, ὃ μὴ γίνωτο, Demosth. Sometimes the relative does not agree in gender with the antecedent, but with some synonymous word implied ; as, τίνα οἶ, for οὐδὲ οἶ, Eurip. ; ἐμοὶ γὰρ οὐδ', ὃ πᾶσι λείπεται βροτοῖς, σύνιστιν ἔλπει, sc. χρεῖμα, *for neither hope, which is left to all mortals, remains with me*, Id.

Agreement of an Adjective, Verb, or Relative, with Substantives coupled by a Conjunction.

VII. Substantives singular connected by a copulative conjunction have an adjective, verb, or relative plural ; as,

Κάστωρ καὶ Πολυδύσκης, οἱ ἀθάνατοί εἰσι, *Castor and Pollux, who are immortal*.

Obs. 1. If the substantives be of different persons, the verb plural must agree with the first person rather than the second, and with the second rather than the third ; as, ἐγὼ καὶ σὺ ἐλογίζομεθα, Xen. ; σὺ καὶ ὁ Θεόδωρος ἐλέγετε, Plato.

Obs. 2. If the substantives are of different genders, the adjective or relative plural must agree with the masculine rather than the feminine or neuter ; as, πατήρ καὶ μήτηρ ἐλλίσσοντο, γονοούμενοι, Hom. ; but this is only applicable to beings which may have life.

Obs. 3. If the substantives signify things without life, the adjective or relative plural must be put in the neuter gender ; as, αἱ δυναστεῖαι καὶ ὁ πλοῦτος διὰ τὴν τιμὴν ἐστιν αἰρετὰ, *powers and riches are desirable on account of honor*, Aristot. ; οἷτον καὶ

ὕδωρ καὶ οἶνον ἐνθήσω, ᾧ κέν τοι λιμὸν ἐρύκοι, *I will put on board bread and water and wine, which shall keep off hunger from you*, Hom.

Obs. 4. The adjective or verb frequently agrees with one of the substantives, mostly with the nearest, and is understood to the rest; as, αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μάχαι τε, *for contention is always agreeable to you, and wars, and battles*, Hom.; οἱ ξένοι καὶ ὁ ἄλλος ὄχλος ἦκε, *the strangers and the rest of the multitude came*, Thucyd.; ἔστιν ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντες τε καὶ δῆμος; *are there in the other cities both magistrates and people?* Plato.

Obs. 5. The plural is sometimes used after μετὰ or σὺν put for καί · as, Δειφόντης δὲ σὺν τοῖς παισὶν ἀναλαβόντες τὸν νεκρὸν, κομίζουσιν ἐς τοῦτο τὸ χωρίον, *Deiphontes and his children having taken up the corpse, convey it to this place*, Pausan.

The Use of the Article.

VIII. The article is used before substantives which represent determinate individuals, or whole classes. But more particularly,

1. The article is used especially before substantives which denote something that has been already mentioned, or that is commonly known; as,

ἰπιδίωκεν μίχρῃ κόμῃσιν· ἰσταῦθα δὲ ἴστησαν· ὕπερ γὰρ τῆς κόμης γήλοφος ἦν, *they pursued as far as a certain village; there they halted; for above the village was an eminence*, Xen.; ταῦτα ἀκούσας ὁ βουκόλος, καὶ ἀναλαβὼν τὸ παιδίον, *the herdsman having heard this, and having taken up the child* (that is, the herdsman and child of which mention had before been made), Herodot. Again, ὁ ποιητής, *the poet*, it being commonly understood that Homer is intended thereby; ὁ Σταγίρειος, *the Stagirite*, that is, Aristotle. Hence proper names often receive the article; as, ὁ Σωκράτης, *Socrates*; αἱ Ἀθῆναι, *Athens*.

2. The article is prefixed to substantives which denote, not determinate individuals of a class, but the whole class; as,

ὁ ἀνθρώπος ἰστί θνητός, *man is mortal*. αἱ ἀλώκεναι φωλιόεντες ἔχουσιν, *foxes have holes*, Luke ix. 58. Hence it is put with abstract nouns; as, οὐκ ἐκ χρημάτων ἡ ἀρετὴ γίνεσθαι, *virtue is not produced from riches*, Plato.

3. The article is generally prefixed to substantives which are accompanied by the demonstrative pronouns οὗτος, ὁδὲ, ἐκεῖνος, or the adjectives πᾶς, ὅλος · as,

οὗτος ὁ ποταμός, *this river*; αἱ νῆσοι αὗται, *these islands*; ὁ ἀνὴρ ὗδι, *this man*; ἐκείνη ἡ ἡμέρα, *that day*; πάντες οἱ ἄνθρωποι, *all the men*;

ἡ πόλις ὅλη, *the whole city*; but πάντες ἄνθρωποι, *all men generally*; ἱνιαυτὸν ὅλον, *a whole year*. It is likewise used with the possessive pronouns ἐμός, σός, &c.; as, ὁ υἱός υἱός σου, means *thy son*, but εἰς υἱός, like υἱός σου, *a son of thine*. Also with the interrogatives ποῖός, τίς, but only with reference to something preceding; as, τὰ ποῖα ταῦτα; *what sort of things are these?* that is, to which you refer, Eurip.

4. The article is generally put with the subject of a proposition, and omitted in the predicate; as,

ἡδονὴ ἡ εὐδαιμονία, *happiness is pleasure*; ἡ ἡδονὴ εὐδαιμονία, *pleasure is happiness*. In some cases it is used in the predicate only; as, εἰρήνη ἐστὶ τάγαθόν, *peace is the abstract good*, Philem. Sometimes both subject and predicate receive it, and sometimes nei her of them; as, ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμός, *the light of the body is the eye*, Matth. vi. 22.; πάντων μέτρον ἄνθρωπος ἐστὶ, *man is the measure of all things*, Plato.

5. The neuter article is used with infinitives, to which it gives the signification of substantives; as,

τὸ πολεῖν, *the punishing*; τὸ κακῶς ποιεῖν, *the doing ill*; τῷ δὲ χαίρειν ἵπται, *admiration follows joy*, Plut. Also with words and sentences taken τυχινῶς, that is, independent of their meaning; as, τὸ ἀρετὴ, *the word ἀρετή*; τὸ Γινῶθι σαυτὸν, *the maxim Know thyself*, Plato.

6. The article is often separated from its substantive by adjectives, participles, adverbs, or prepositions with their cases; as,

ἡ Ἐρυθρὴ θάλασσα, *the Red sea*, Herodot.; τὰ κατιστραμμένα Ἴθνη, *the nations that had been subdued*, Xen.; οἱ τότε Ἕλληνες, *the Greeks of that time*, Plato; ὑπαικίνασι τὸν πρὸς ἐκίνοὺς πόλεμον, *you sustained the war against them*, Demosth. When these words, for the sake of greater emphasis or clearness, are put after the substantive, they are preceded by the article; as, σύνιμι ἀνθρώποις τοῖς ἀγαθοῖς, *I associate with good men*, Xen.; πολεμῶν Τισσαφέρνης σὺ ὑμᾶς ἀδικήσαντι, *to make war against Tissaphernes who injured you*, Id.; ἡ ἀμέλεια αὕτη ἡ ἄγαν, *this excessive negligence*, Demosth.; τὸ ὕδωρ τὸ ἐν τῇ λίμνῃ, *the water in the lake*, Herodot. When the article is put with an adverb or a preposition, grammarians suppose an ellipsis of some convenient participle, particularly of ὢν, or γινόμενος, sometimes expressed; as, εἰς τὸν νῦν ὄντα χρόνον, Eurip.; ἐν τῇ πρὸς Μισαγρίας γινομένη στρατηγίῃ, Herodot.; κατὰ τὴν ὁδὸν τὴν ἐπὶ τὴν ἄκραν φέρουσαν, Xen.

In like manner genitives are placed either between the article and the substantive by which they are governed, or after the substantive with the article before them; as,

αἱ βασιλῆος νῆες, and αἱ νῆες αἱ βασιλῆος, *the king's ships*, Thucyd. In the former case two and even three articles may stand together; as, τὸ τῆς Ἀρτέμιδος ἱερὸν, *the temple of Diana*, Thucyd.; τὸ τῆς τοῦ ξαίνοντος εἰχῆς ἔργον, Plato; ἱπποχὸς ἵπτω τῷ τῆς τῶν ἐλευθέρων φρεῶς νόμῳ, Æschin.

Very frequently the article is used without a substantive expressed; as,

ἐν τῇ βασιλείῳ, &c. χώρα, *in the land of the king*, Thucyd.; τὰ τῶν Ἀρκά-

δων, sc. *πράγματα*, the affairs of the Arcadians, Xen. ; *οἱ ἐν τῇ ἄστυ*, the people in the city, Thucyd. ; *τὰ κατὰ Πausanias*, the affairs of Pausanias, Id. ; *τὰ ἐς τὸν πόλεμον*, Herodot. ; *οἱ σὺν βασιλεῖ*, Xen.

The neuter article standing alone with the genitive of a substantive, signifies every thing that pertains to the person or thing denoted by the substantive ; as, *δεῖ φέρειν τὰ τῶν θεῶν*, it is necessary to bear what comes from the gods, Eurip. It signifies particularly that which any one has done, is wont to do, or that has befallen him ; in which case it is put in the singular ; as, *τὸ τῶν ἀλίων*, what fishermen are accustomed to do, Xen. Similarly *τὸ τοῦ Ὀμήρου*, the saying of Homer, Plato. Sometimes it is merely a periphrasis of the substantive in the genitive ; as, *τὰ τῆς τύχης*, fortune, that is, the things of fortune, Soph. ; *τὸ τῶν θεῶν*, for *οἱ θεοὶ*, Plato. In the same manner the possessive pronouns with the article are put instead of the personal pronouns ; as, *τὸ ὑμῖν*, as if *τὸ ὑμῶν*, for *ὑμεῖς*, Herodot. ; *τάμα* for *ἐγώ*, Eurip.

The plural article, followed by *ἀμφὶ* or *περὶ* with a proper name in the accusative, signifies, 1. the companions of the person named ; as, *οἱ περὶ Ἀρχίδαμον*, the companions of Archidamus, Xen. ; 2. the person alone ; as, *οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον*, Priam and Panthous, Hom. ; 3. the person and his companions ; as, *οἱ περὶ Θρασύβουλον*, Thrasybulus with his soldiers, Thucyd. But when followed by *ἀμφὶ* or *περὶ* with an appellative, it signifies office or relation only ; as, *οἱ περὶ ἱερά*, the priests.

Frequently the neuter article, with whatever it is attached to, is used adverbially ; as, *τὸ πρῶτον* and *τὰ πρῶτα*, at first ; *τὸ λοιπὸν*, for the future ; *τὸ πρὶν*, formerly ; *τὸ αὐτίκα*, immediately ; *ταῦν, now* ; *τὸ πάμπαν*, entirely ; *τὸ ἀπὸ τοῦδε*, from henceforth ; *τὸ πρὸ τούτου*, before this ; *τὸ ἕως ἡμῶν, τοῦτο ἔμει, τοῦτο σὺ*, as far as lies in me, in you. Also with an infinitive ; as, *τὸ τήμερον εἶναι*, to-day ; *τὸ κατὰ τοῦτον εἶναι*, as far as regards him.

Obs. In the old Greek poets *ἐ, ἡ, τὸ*, is rather a demonstrative pronoun, and the substantives for the most part stand alone, as in Latin, where we use the article *the*. Later writers also very frequently omit it.

The Use of the Article as a Pronoun.

IX. The article is often used for the relative and demonstrative pronouns.

1. For the relative pronoun ; as,

Ἡστίων ὃ μ' ἔτρεφε, Eetion who brought me up, Hom.

τὸ οἶκημα ἐν τῷ κοιμώμεθα, the chamber in which we sleep, Herodot.

2. For the demonstrative pronouns ; as,

ὃ γὰρ ἦλθε, for he came, Hom.

ἐγὼ δ' ἐγὼ οὐ λύσω, but I will not release her, Hom.

Obs. 1. The article is very often used as a relative pronoun in Ionic and Doric writers. Of Attic writers the tragedians only use it in this sense, and these only in the neuter and the oblique cases ; as, *τὸν θεόν, τὸν νῦν ψίγυς*, Eurip.

Obs. 2. The use of the article as a demonstrative pronoun is likewise chiefly confined to Ionic and Doric writers, though it is found in this sense in Attic

writers also, but for the most part in the neuter and the oblique cases ; as, *ὁ δὲ ἔπει,* but he said, Xen. ; *τὸ δ' οὐχ οὕτως ἔχει,* but this is not so, Plato ; *τοῖς δὲ ἄλλῃ γῆ ἰστί πολλὰ,* Thucyd. ; *τῆς γὰρ πίθουκα μητρὸς,* Soph. Especially in the accusative with the infinitive after *καί*· as, *καὶ τὸν κελεύσαι δοῦναι,* and that he commanded to give it him, Xen. In the nominative the relative *ὅς* is used in this sense ; as, *καὶ ὅς ἔπει,* and he said, Xen. Thus also *ἦ δ' ὅς,* said he, which is very frequent in Plato.

Obs. 3. The Attics moreover use the article as a demonstrative pronoun before the relatives *ὅς, ὅσοι, οἷοι*· as, *περὶ τεχνῶν τῶν ὅσαι περὶ ταῦτα ἰσὶ,* concerning those arts which treat of these things, Plato ; but particularly in a division, where *ὁ μὲν, ὁ δὲ,* are opposed to each other, *this....that, the one....the other,* &c. ; as, *τῶν μὲν πολλοὶ ἐτιστρέφοντο, τῶν δὲ οὐδὲς,* of these many were wounded, of those not one, Xen. ; *ὁ μὲν μαίνεται, ὁ δὲ σωφρονεῖ,* the one is mad, the other is rational, Plato ; *τῶν ἄλλων Ἑλλήνων* (otherwise quite as often *οἱ ἄλλοι Ἕλληες*), *οἱ μὲν ὅμιν, οἱ δὲ ἐλαίνοις, ὑπήκουον,* of the other Greeks, some were subject to you, some to them, Demosth. In this construction *ὁ μὲν* commonly refers to the nearer of two things, but sometimes to the more remote ; as, *κρίνεται τὸ νομιστὴν τοῦ ἐνιδίξιν· τὸ μὲν γὰρ ἡπιὸν τι καὶ φίλον, τὸ δὲ σκληρόν τι καὶ ὕβριστικόν,* it is better to admonish than to reproach ; for the former is mild and friendly, the latter harsh and affronting, Epictet. If *ὁ μὲν* and *ὁ δὲ* be used in speaking of one thing alone, they may each be rendered partly, or in part. Sometimes the relative pronoun is used instead of the article ; as, *πίλινς Ἑλληνίδας, ἃς μὲν ἀναιρῶν, εἰς ἃς δὲ τοὺς φυγάδας κατὰγων,* destroying some of the Greek cities, and bringing back the exiles into the others, Demosth.

GOVERNMENT.

GOVERNMENT OF SUBSTANTIVES.

X. One substantive governs another in the genitive (*when the latter substantive signifies a different thing from the former*) ; as,

τὸ τοῦ Κύρου ἄρμα, the chariot of Cyrus, or Cyrus's chariot.

Obs. 1. The genitive most commonly indicates that which does something, or to which something belongs ; as, *τὰ Ὀμήρου ποιήματα,* Æschin. ; *τὸ τοῦ Κύρου ἄρμα.* But frequently the genitive is also taken in a passive sense ; as, *ἡ Σωκράτους κατηγορία,* the accusation against Socrates ; *ἔθνη Ἀθηναίων,* good-will towards the Athenians, Thucyd. Sometimes one substantive governs two genitives, one of which has an active and the other a passive sense ; as, *τὰς τῶν εἰκνίων προσηλακίαις τοῦ γῆρας δίδονται,* they lament the insults which the relations offer to old age, Plato.

Obs. 2. A possessive adjective is frequently used instead of the genitive ; as, *οἱ Ἡράκλειος παῖδες,* for Ἡρακλείους.

Obs. 3. The substantive which governs the genitive is often understood ; as, *Σωκράτης ὁ Σωφροσύνης,* sc. *οὐδὲς,* Plato ; *ἐν Κρίσει,* sc. *αἰκῃ,* Herodot. ; *εἰς ἄδου,* sc. *δύμον,* to the shades below ; *ἐν ἄδου,* sc. *δύμῳ,* in the shades below.

Obs. 4. The dative is frequently used for the genitive, particularly by the poets; as, *οὐκίτι σοί τίνα λίσσεται φάος*, for *τίνα σου*, *no longer do your children see the light*, Eurip.; *οὐδ' Αἴαντι ἤνδαν θυμῷ*, *nor did it please the mind of Ajax*, Hom. Sometimes both cases are put; as, *Ἀχιλλῆος ἰδοὺ κῆρ γηθῆι, φόνον Ἀχαιῶν διεκρομίνῃ*, *the murderous heart of Achilles rejoices, as he beholds the slaughter of the Greeks*, Hom.

Obs. 5. Prepositions with their respective cases often serve as a circumlocution of the genitive; as, *αἱ κατὰ τὸ σῶμα ἡδοναί*, *αἱ διὰ τοῦ σώματος ἡδοναί*, *the pleasures of the body*, Plato; *ὁ περὶ τοὺς Φωκίας ἔλεος*, for *ὁ τῶν Φωκίων ἔλεος*, Demosth.

Substantive pronouns are governed in the genitive like substantive nouns; as, *ἡ πόλις ἡμῶν*, *our city*.

So also adjective-pronouns when used as substantives, or having a noun understood; as, *ἡ θυγάτηρ ἐκείνου*, *his daughter*; *ὧν οἱ πατέρες*, *whose fathers*.

The genitive is likewise governed by the relative and demonstrative pronouns; as, *ταῦτά ἐστιν ἃ Σωκράτους ἐπαινῶ*, *this is what I commend in Socrates*, Plato; *τάδ' αὐτοῦ ἄγαμαι*, *I admire this in him*, Xen.

The possessive pronouns are equivalent in signification to the genitive of the personal pronouns. Thus, *ἡ ἡμετέρα πόλις, ὁ ἡμῶν πατήρ*, is the same as *ἡ πόλις ἡμῶν, ὁ πατήρ μου*. Sometimes also, like the genitive, they are taken passively; as, *οὐκ ἐπίθεις, longing for thee*, Hom.; *ἐννοία καὶ φιλία τῇ ἡμῇ*, *through good-will and friendship towards me*, Xen.

The possessive pronouns have sometimes nouns, pronouns, and participles after them in the genitive; as, *τοῦτο σὸν ἂν εἴη τοῦ δικαστοῦ*, Lucian; *τὸ σὸν μόνος δόξημα*, Soph.; *ἐπὶ αὐτοῦ φρίκα τίεσσι*, Hom.

XI. The genitive is used to express that one thing is the quality or circumstance of another; as,

δένδρον πολλῶν ἐτῶν, *a tree of many years*.

ἄνθρωπος μεγάλης ἀρετῆς, *a man of great virtue*.

λίμνη σταδίων ἑικοσι τὴν περίμετρον, *a lake of twenty stadia in circumference*.

Obs. This genitive frequently stands alone, *ἀνθρώπος, χεῖμα*, or the like, being understood; as, *τούτου τοῦ τρόπου εἰμι*, *I am of this disposition*, Aristoph.; *ἀπὸ τῶν ἡμετέρων ὄνδον ἑξήκοντα*, *he died when eighty years of age*, Lucian.

Adjectives taken as Substantives.

XII. An adjective in the neuter gender without a substantive governs the genitive; as,

τὸ πλεῖστον τοῦ χρόνου, *the most of the time*.

εἰς τοσούτων τόλμης, *to such a pitch of boldness*.

τὸ ἐπιδραμμένον τῶν βαρβάρων, *that part of the barbarians which had been put to flight*.

Obs. 1. Plural adjectives of the neuter gender also govern the genitive; as, τὰ κράτιστα τῆς γῆς, Thucyd.; τὰ στυνέρορα τῶν ἰδῶν, *angustia viarum* Diod. Sic.; ἄρτων ἡμίση, Xen.

Obs. 2. Instead of the neuter, the adjective frequently takes the gender of the substantive in the genitive; as, ἡ πολλὴ τῆς Πελοποννήσου, Herodot.; τοῦ χρόνου τὸν πλεῖστον, Thucyd.

GOVERNMENT OF ADJECTIVES.

Adjectives governing the Genitive.

XIII. Adjectives of plenty, want, diversity, property, worth, cause, also verbals, compounds of α privative, and those signifying an affection of the mind, govern the genitive; as,

δείματος μιστὸς, *full of fear*. ἀνδρῶν κενὸς, *destitute of men*.
 ἑτερός ἐστι τοῦμου πατρός, *he is different from my father*.
 ἴδιος ἀνθρώπου, *peculiar to man*. ἄξιος ἰκαίνου, *worthy of praise*.
 τῆς νίκης αἰτιώτατος ἦν, *he was the principal cause of the victory*.
 ἀνατρεπτικός τῆς πόλεως, *subversive of the state*.
 ἄπαις ἀρρίνων παίδων, *childless with respect to male children*.
 γεωμετρίας ἔμπειρος εἶ, *you are skilled in geometry*.

πλήρης οἴνου, Herodot.; ἔρημος φίλων, Eurip.; γυμνὸς ὅπλων, Xen.;
 φόνου ἄγνους, Plato; ψιλὸς διδραχμῶν, Herodot.; ὀρφανὸς τοῦ πατρὸς,
 Demosth.; τυράννων ἐλευθέρους, Herodot.; δημοκρατίας ἀλλότρια, Lys.;
 ἱερὸς τῆς Ἀθηνᾶς, Æschin.; ἀνάξιος τοῦ συμποσίου, Lucian; λυτήριος
 διμμάτων, Soph.; τῆς ἡδονῆς ἐγκρατής, Xen.; ἀπάθης κακῶν, Herodot.;
 ἐπιμιλῆς τῶν φίλων, Xen.; Θέλω δ' αἰθερὶς μᾶλλον ἢ σοφὸς κακῶν εἶναι,
 Æschyl.

Obs. 1. Adjectives of worth and cause govern the genitive and dative; as, ἡμῖν Ἀχιλλεὺς ἄξιος τιμῆς, *Achilles deserves honor of us*, Eurip.; πολλῶν ἀγαθῶν αἰτιοὶ τοῖς Ἕλλησι κατέστησαν, *they were the authors of many good things to the Greeks*, Isocr.

Obs. 2. Adjectives of plenty and want sometimes govern the dative; as, ἀφνειοὶ μήλοισι, *abounding in fruits*, Hesiod.

Obs. 3. In the old poets participles also are construed with the genitive like adjectives; as, μάχης εὖ εἰδότα πάσης, *well acquainted with all the modes of fighting*, Hom.; διδασκόμενος πολέμοιο, Id.

XIV. Partitives, and words placed partitively, comparatives, superlatives, interrogatives, and some numerals, govern the genitive plural; as,

τις τῶν στρατιωτῶν, *some one of the soldiers.*

ὁ νεώτερος τῶν υἱῶν, *the younger of the sons.*

ὁ σοφώτατος τῶν Ἑλλήνων, *the wisest of the Greeks.*

τίς τ' ἄρα Θεῶν; *which then of the gods?*

μία τῶν νήσων, *one of the islands.*

ὁ τέταρτος τῶν ποταμῶν, *the fourth of the rivers.*

μόνος πολιτῶν, Eurip.; τῶν Ἰσπανῶν ὁ μὲν ἀγαθός, ὁ δ' οὐ, Plato; πρὸς οὓς ἂν ἐγὼ Λυδῶν ἐβίλω, Xen.; ὁ βουλόμενος τῶν Ἑλλήνων, Æschin.

Obs. 1. Other adjectives in the positive degree frequently take their substantives in the genitive, where otherwise instead of the genitive the case of the adjective would be used; as, οἱ χρηστοὶ τῶν ἀνθρώπων, *for χρηστοὶ ἀνθρώποι, good men*, Aristoph.

Obs. 2. The genitive plural is also put with some adjectives which have the positive form, but the force of superlatives; as, δια γυναικῶν, *the most excellent of women*, Hom.; δαιμόνιε ἀνδρῶν, Herodot.; ἔσχατος Ἀχαιῶν, Hom.

Obs. 3. The genitive is often governed by εἷς or τις understood; as, τοῦτων ἦν Θαλῆς, sc. εἷς, *of these Thales was one*, Plato; πέμπων τῶν Λυδῶν ἐς Δελφοὺς, sc. τινὰς, *sending some of the Lydians to Delphi*, Herodot.; γυνή τῶν ἐπιφανῶν, Plut.

Obs. 4. The case of the partitive is often put instead of the genitive; as, οἱ παρόντες δὲ, οἱ μὲν ᾗδοντο, οἱ δὲ ἐγέλων, *for τῶν παρόντων, of those present, some were ashamed, some laughed*, Lucian. Sometimes prepositions with their respective cases are used; as, ἐκ τούτων εἷς, Herodot.; ἐξ ἀπασῶν ἡ καλλίστη, Lucian; πρῶτος ἐν ποιηταῖς, Aristoph.

Obs. 5. Partitives, &c. are put in the gender of the substantives which are in the genitive; but when there are two substantives of different genders, the partitives, &c. are sometimes put in the gender of the former, though almost always in that of the latter; as, ὁ δὲ παῖς πάντων θηρίων ἐστὶ δυσμισταχείριστότατος, *the boy of all wild beasts is the most difficult to manage*, Plato.

Obs. 6. Partitives, &c. govern collective nouns in the genitive singular, and are of the same gender with the individuals of which the collective noun is composed; as, τῆς στρατιᾶς πολλοί, Thucyd.

XV. The comparative degree governs the genitive; as,

λευκότεροι χιόνες, *whiter than snow.*

ἐν ἀμείνων τοῦ πατρὸς, *he was better than his father.*

Obs. 1. Instead of the genitive, comparatives are also construed with the conjunction *ἢ* or *ἢπερ*, followed by the same case with that of the thing compared; as, ἀρείοσιν ἢπερ ὑμῖν ἀνδράσιν ὠμίλησα, *I have associated with braver men than you*, Hom.; μέλλεις ἐπ' ἀνδρας στρατεύεσθαι πολὺ ἀμείνονας ἢ Σκύθας, Herodot. vii. 10. But sometimes *ἢ* is followed by the nominative, if εἰμὶ or some other verb may be supplied; as, ἀμείνονας, ἢπερ οἶδε, ἵππους δωρήσαιο, sc. εἰσὶ, *he might give better horses than these*, Hom.

The genitive commonly follows the comparative instead of *ἢ*, only where *ἢ* would be put with a nominative or an accusative. Sometimes, however, the genitive is put for *ἢ* with the dative; as, ἔστιν ἡμῖν μᾶλλον ἰτέρων, for μᾶλλον ἢ ἰτέροις, Thucyd.

Sometimes the genitive is used instead of *ἢ*, where *ἢ* would be put with a different case from that of the word to which the comparative is joined; as, τοῦ Πλούτου παρίχω βελτίονας ἀνδρας, for *ἢ ἐ Πλούτες*, not *ἢ τὸν Πλούτον*, Aristoph.

Obs. 2. The comparative is sometimes followed both by the genitive, and by *ἢ* with a clause explanatory of the genitive; as, οὗ τί γίνουτ' ἂν ἀτοπώτερον, ἢ θεραπεύειν ἐκ προστάγματος; Lucian.

Obs. 3. When ἔλαττον, πλεόν, πλείω, are followed by a numeral, *ἢ* is often omitted; as, μὴ ἔλαττον δέκα ἔτη γεγονότες, *not less than ten years old*, Plato.

Sometimes *ἢ* is placed between two comparatives; as, γυναῖκα εὐγενεστέραν ἢ πλουσιωτέραν ἔγημε, *he married a wife more noble than wealthy*, Plut. Or it is followed by κατὰ or πρὸς with an accusative; as, ὅπλα πλείω ἢ κατὰ τοὺς νεκροὺς ἐλήφθη, *more arms were taken than the number of dead led one to expect*, Thucyd.; ἐλάττω ἢ πρὸς τὸ κατόρθωμα νομίζειν εἶναι τὴν δόξαν, *to think the honor inferior to the merit of the action*. Or by an infinitive, commonly with, but sometimes without, ὥς or ὥστε before it; as, νεώτεροί εἰσιν ἢ ὥστε εἰδέναι, *they are too young to know*, Lys.; μεῖζον ἢ φέρειν, *too great to endure, or to be endured*, Soph.

Obs. 4. Substantives are sometimes used elliptically for propositions in comparison; as, μεῖζων λόγου, for μεῖζων ἢ λέγειν ἐστὶ, ἔξεστι, *greater than can be expressed*, Aristoph.; • μεῖζων ἐλπίδος, Æschyl.; ἔλαττον τῆς ἀξίας, Xen.

In a similar manner the comparative is followed by the genitive of the pronouns ἑαυτοῦ, σεαυτοῦ, ἑαυτοῦ, when any thing is compared with itself at different times; as, ἀνδρείστερος γίνεσθαι αὐτὸς αὐτοῦ, for *ἢ πρότερον ἦν*, Plato. The superlative is frequently used instead of the comparative; as, οἳ σε διπύκτερος σεαυτοῦ ἦσαν, *when you even surpassed yourself*, Xen.

Obs. 5. Proportional numbers are construed like comparatives; as, *στράτευμα πολλαπλήσιον τοῦ ἡμετέρου*, *an army much greater than ours*, Herodot.; *διπλάσια ἐκείνῳ διδόναι, ἢ ἄλλῳ τινὶ τῶν στρατηγῶν*, *to give him twice as much as any other of the commanders*, Lys.

Obs. 6. The excess or defect of measure is put in the dative; as, *ἐνιαυτῷ πρεσβύτερος*, *older by a year*, Aristoph.; *δραχμῇ τιμιώτερον*, Lys.; *ὅσῳ περ σωφρονέστερος, τοσούτῳ εὐδαιμονέστερος*, *by how much the more temperate, by so much the happier*, Plato; *πολλῷ καλλίων*, Æschin. Also with superlatives; as, *μακρῷ ἄριστος*, Herodot.

Adjectives governing the Dative.

XVI. Adjectives signifying profit or disprofit, likeness or unlikeness, &c. govern the dative; as,

τῇ πατρίδι εὐφίλιμος, *profitable to the country.*

βλαβερός τοῖς πολέμοις, *hurtful to the enemy.*

δμοῖος Ἀχιλλεῖ, *like to Achilles.*

To this rule belong;

1. Adjectives of profit or disprofit; as, *τῇ πόλει χре́σιμος, ἀχре́στος*, Demosth.

2. Of pleasure or pain; as, *ἡδιστον ὁμῖν*, Xen.; *ἀλγυνὸν ἐμοὶ*, Eurip.

3. Of friendship or hatred; as, *ταῖς Ἀθηναίαις εὖνοι ἦσαν*, Thucyd.; *ἢ χρεῖς τῷ Δημαρῆτῳ*, Herodot.

4. Of clearness or obscurity; as, *δῆλός ἐστιν ἐμοὶ*, Aristoph.; *ἀφανὲς ἂν ἐκείνῳ*, Xen.

5. Of nearness; as, *πλησίῳ ἀλλήλοισι*, Hom.

6. Of fitness or unfitness; as, *ταῖς πλείουσιν ἐπιτεχνειότερος ὁ Πειραιεύς*, Pausan.

7. Of ease or difficulty; as, *βραδὺν ἐστὶ μοι*, Demosth.; *χαλεπὸν ὁμῖν ἐστι*, Plato.

8. Of equality or inequality; as, *οὐ καὶ σὺ τύπτει τὰς Ἰσας πληγὰς ἐμοὶ*, *as many blows as I*, Aristoph. Also of likeness or unlikeness; as, *τὴν φύσιν ὁμοίαν ἔχει ταῖς ἱταίραις*, Isocr.

9. Of obedience or disobedience; as, *Κροίσῳ ἦσαν κατήκοι*, Herodot.; *γονυῖσιν ἀπειθεῖς*, Rom. i. 30.

10. Of trust; as, *πίστεως θεοῖς*, Æschyl.

To these add many other adjectives of various significations; as, *οὐδμίμῃ ζημίᾳ ἔνοχος ἦν*, Lys.; *ὁ κοινὸν ἀπασίν ἐστι*, Demosth.; &c.—particularly,

Compounds of *σὺν* and *ὁμοῦ*, also verbals in *τος* taken passively, govern the dative; as, *συνήθης μοι ἐστὶ*, *he is accustomed to me*; *ὁμόγλωσσοι τοῖς Καρσὶ*, *of the same language with the Carians*; *τοῖς Ἑλλήσιν ὑποπτος*, *suspected by the Greeks*; *ἄγνωστος ἡμῖν*, *unknown to us*; *οὐδὲ ῥητά μοι*, Soph.

Obs. 1. Substantives have likewise sometimes a dative after them, and, among these, substantives from primitives governing a dative; as, *σύ μοι ἐσσι πατήρ καὶ μήτηρ*, *you are father and mother to me*, Hom.; *ἐπηρεσία τοῖς θεοῖς*, Plato; *πυρὸς βροτοῖς δοτῆρ' ὀρέας*, *you behold the giver of fire to mortals*, Æschyl.

Obs. 2. Ὁ αὐτός, *the same*, governs the dative; as, *τὸ αὐτὸ οὐνομα ἢ γῇ τῷ ποταμῷ ἔχει*, *the country has the same name as the river*, Herodot.; *ταῦτά ἐμοὶ πέπονθας*, *you have suffered the same things as I*, Aristoph. Sometimes εἷς has a similar construction; as, *ὃς ἐμοὶ μιᾷς ἐγένετ' ἐκ μητέρος*, *who was born of the same mother as I*. In Latin, *invitum qui servat, idem facit occidenti*, Hor. *eadem illis censemus*, Cic.

Obs. 3. Many adjectives which usually govern the dative, are sometimes found with the genitive; as,

ἡ πορεία ὁμοία φυγῆς ἰγίγνιτο, Xen.; ἀδελφὰ τῶν εἰρημίων, Isocr.; ἰχθὺς τοῦ ἀνθρωπίνου γένους, Plato; τὸ ἀνίσταν τοῦ ἐρίου ἱαντίου, Id.; ὑπῆκου τῶν Ἀσσυρίων ἦσαν, Xen.; οὐδὲς ἐνοχὸς ἐστὶ λειποταξίου, Lys.; κοινὸν πάντων ἀνθρώπων, Plato. Particularly compounds of εὖν and ἐμῶ· as, καὶ ὅσα τοῦ γένους ἐστὶ τούτου ζύμφωντα, Plato; οἱ Ἑκάναι ἐμορεὶ τῶν Ἀσσυρίων εἶσι, Xen.

GOVERNMENT OF VERBS.

Verbs which govern the Genitive.

XVII. *Εἶμι* and *γίγνομαι*, signifying possession, property, or duty, govern the genitive; as,

Κίρου ἦσαν, *they belonged to Cyrus.*

ἔστιν ἀνδρὺς ἀγαθοῦ, *it is the part of a good man.*

ἔγιντο Μισσην Λοκρῶν, *Messene was under the dominion of the Locrians.*

Obs. 1. The neuters ἐμὸν, σὸν, &c. are used in this sense, instead of the genitives of the personal pronouns ἐμοῦ, σοῦ, &c.; as, *ἐμὸν ἐστι*, *it is my duty.*

Obs. 2. The genitive often takes πρὸς before it; as, *διξέω πρὸς ἀνδρὺς ἐσσι*, Aristoph. Sometimes ἔργον is expressed; as, *τῶν ἀρχόντων ἔργον ἐσσι*, Isocr. So *οὐδ' ἔργον ἐσσι*, Aristoph.

XVIII. Verbs of remembering, forgetting, beginning, ceasing, desiring, ruling, &c. govern the genitive; as,

μύμνησ' Ὀρέστου, *remember Orestes.*

τῆς ἐργῆς ἐπαύσατο, *he ceased from his anger.*

Ψαμμήτιχος ἐβασίλευσεν Αἰγύπτου, *Psammetichus reigned over Egypt.*

Verbs govern the genitive, which signify,

1. To remember, to forget ; as,

οὐκ ἐπιλήσσομαι αὐτοῦ, I will not forget him.

τῆς ἀρχῆς μνημονεύειν, Isocr. ; οὐποτέ λήσσομαι αὐτῶν, Hom.

Obs. These verbs are often construed with the accusative ; as, *Τυδῖα δ' οὐ μέμνημαι, Hom. ; τὰς τύχας, ἃς νῦν ἔχω, ἐπιλάθοντο, Eurip.* Sometimes *μνᾶσθαι, to make mention of,* is joined with *περί* as, *περὶ Ὀμήρου μνησθῆναι, Plato.*

2. To care, to neglect ; as,

ὑγιείας ἐπιμελιῖσθαι, to take care of health.

τῶν ἀδελφῶν ἀμελοῦσι, they neglect their brothers.

κηδύνεται τῆς Ἑλλάδος, Isocr. ; σοῦ δ' οὐ φροντιῶ, Aristoph. ; οὐδ' ἀλλήλων ἀλίγουσι, Hom. ; οὐδὲ μετατρέπεται φιλότητος ἱταίων, Id. ; οὐκ ἀλιγώρου τῶν κοινῶν, Isocr. ; εἰ τι παρεμέληκας τῆς μητρὸς, Xen.

Obs. The construction of these verbs is also varied ; as, *περὶ τῶν ἰσθῶδε φροντίζειν, Xen.* Sometimes *ἀμελίω* is found with the accusative ; as, *ταύτην τὴν ὁδὸν ἡμίλησε, Herodot.* So *ἀθερίζω, to slight,* in Homer has the accusative, but elsewhere the genitive.

3. To admire, to despise ; as,

ἄγαμαι σοῦ, I admire you.

καταφρόνῃσι τῶν νόμων, he despised the laws.

σοῦ θαυμάζω, Plato ; περιφρονῶ τοῦ ζῆν, Æschin. Socr. ; ὑπερερεῖν τῶν κατιστώτων νόμων, Xen.

Obs. Verbs of admiring and despising frequently take the accusative ; as, *τὸν Θαλῆν θαυμάζομεν, Aristoph. ; καταφρονῶμι, Eurip.* So *Γοργίου ταῦτα ἄγαμαι, where Γοργίου* is governed by *ταῦτα, I admire this in Gorgias, Plato.*

4. To desire ; as,

ἢν μὴ ἐπιθυμῆς εἰρήνης, unless you desire peace.

τιμῆς ὀρίγισθαι, Xen. ; τοῦ αὐτοῦ γλιχίμεθα, Herodot. ; τῶν δ' ἄλλοτριῶν οὐκ ἐφίονται, Aristot. Thus also *ἐρεῖν χρημάτων, Isocr. ; ἃς πολέμου ἱράται, Hom.* Likewise *ἀρχῆς ἀντιποιῖται, Xen.*

Obs. 1. To this class belong *ἐπιθυγόμενος, λιταίόμενος ὁδοῖ, ἱσσύμενος πολέμου, Hom.*

Obs. 2. *Ποδίω* and *ἐπιποδίω* govern the accusative, and sometimes other verbs of desiring.

5. To enjoy ; as,

πολυτιλῶν ὀσμῶν ἀπολαύειν, to enjoy costly perfumes.

ἐπαύρασθαι, καὶ βίου, καὶ τέχνης, Hippocr. ; δαιτὸς ὄνῃ, Hom.

Obs. *Ἀπολαύω* sometimes governs the accusative ; as, *φλαυρον δ' οὐδὲν ἀπίλαυσα, Isocr. ;* and *κρηπτόμαι* always.

6. To abound, to want ; as,

ὁ λιμὴν ἔγχευτο πλοίων, the harbour was full of ships.

χρημάτων ἰδίοντο, they were in want of money.

γάμοι πλῆθουσιν ἀνίας, Theocr. ; ὑπορεῖν τῶν ἰσοδίων, Plut. ; πλουτεῖ πρίων πολλῶν, Xen. ; περισεύουσιν ἄρτων, Luke xv. 17. ; σπανίζειν

ἀργυρίου, Aristoph. ; οὐδ' ἰμοῦ διδασκάλου χεῖρῃς, Æschyl. ; τῶν ἐπιτηδίων οὐκ ἀπορήσομεν, Xen. ; νῆες ἀνδρῶν χερσίν, Hom. ; τῶν σοφῶν πίνεισθαι, Æschyl. ; καθαρεύειν ἀμαρτημάτων, Plut.

Obs. 1. Δίωμαι and χεῖρῃς, in the derivative sense of *to entreat*, *to desire*, are likewise construed with the genitive ; as, δίωμαί σου παραμῖναι, *I entreat you to stay*, Plato.

Obs. 2. Verbs of abounding are also found with the dative ; as, εὐπορεῖν τοῖς ἀναγκαίῃς, Polyb.

7. Το lay hold of, to let go ; as,

ἔλαβτο τοῦ ἀνδρός, *he laid hold of the man.*

ἀφίσταί τοῦ δόρατος, *he lets go of the spear.*

ἐπιλαμβάνοντο τῶν ἀμαξῶν, Plut. ; ἀντιλάβισθε τῶν πραγμάτων, Demosth. ; τῇσδε παιδὶς οὐ μισήσομαι, Eurip.

Obs. Some of these verbs are also used with the accusative.

8. Το obtain, to miss ; as,

τῆς τιμῆς ταύτης τυγχάνειν, *to obtain this honor.*

ἡμαρτήκαμεν τῆς ὁδοῦ, *we have missed the way.*

δώρων λαχύν, Hom. ; ξεινίων ἦντησι μεγάλων, Herodot. ; σοφῶν ἐκύρησαν αἰοιδῶν, Theocr. Likewise, ἰσφαλταί τῆς ἀληθείας, Plato ; ψυσθῆναι τῆς ἱλπίδος, Herodot.

Obs. 1. Verbs of obtaining are very often construed with the accusative ; as, τυγχάνειν τὰ πρόσφορα, Æschyl. ; λαγχάνειν κακὰ, Soph.

Obs. 2. In like manner κληρονομίω takes the genitive ; as, κληρονομεῖν τῆς οὐσίας, Demosth. ; but in later writers, the accusative ; as, τὴν ἐκείνου δόξαν ἐκληρονόμησι, Diod. Sic.

9. Το hear, to touch, to smell, to taste ; as,

ἰμοῦ ἀκουσον, *hear me.*

Σίγειν νεκροῦ, *to touch a corpse.*

ᾤσφραντο τῶν καμήλων, *they smelt the camels.*

οὐ γίνονται τοῦ οἴνου τούτου, *they taste not of this wine.*

ἀκροάσομαι τοῦ κατηγόρου, Demosth. ; κλύειν στιναγμῶν, Eurip. ; βοῆς αἶψιν, Hom. ; πνεῖς ἄπτισθαι, Xen. ; ψαύειν νεοῦντος ἀνδρός, Eurip. Also, αἰσθάνομαι ψόφου τινός, Aristoph. ; ἐκύθοντο τῆς Πύλου κατυλημμένης, Thucyd. In like manner, συνῆκαν ἀλλήλων, Herodot.

Obs. 1. With ὀζω, *to smell*, that of which any thing smells is put in the genitive ; as, ὀζει μύρου, *he smells of ointment*. The part likewise which emits the smell is at the same time put in the genitive ; as, τῆς κεφαλῆς ὀζω μύρου, Aristoph. The verb is also used impersonally ; as, ὑμῖν δι' ἱτούς τῶν ἱματίων ὀξήσι διξίστητος, *there will be a smell of dexterity from your clothes*, Aristoph. In the same manner πνίω, *to breathe*, sometimes takes the genitive of that which is breathed ; as, μύρου πνίειν, Anacr.

Obs. 2. Some of these verbs are frequently joined with the accusative ; as, οὐδὲ φωνῇ ἤκουσ, Demosth. ; ἤσθιστο τὸν ψόφον, Aristoph.

10. Το begin, to cease ; as,

κατάρχισθαι τοῦ λόγου, *to begin the discourse.*

ἔληξαν τῆς θήρας, *they ceased from the chase.*

μάχης ἄρχειν, Herodot. ; τῆς ἰχθρας πρότερος αὐτος ὑπῆρξε, Demosth. ; τῆς μάχης ἐπαύσαντο, Herodot. Also τοῦ μέγα φρονῖν ὑφίσταται, Xen.

Obs. Verbs of beginning sometimes taken the accusative ; as, καταρχομαι στίναγμὸν, Eurip.

11. To rule ; as,

ἰτυράννις Μῆδων, *the reigned over the Medes.*
ἤρχον τῆς στρατιᾶς, *they commanded the army.*

ἦνασσι Μυκῆνης, Hom. ; πάντων κυριεύειν, Xen. ; τῇδε καιρανὶ χθονὶς, Æschyl. ; στρατοῦ ἄλλου σημαίνειν, Hom. ; δε κερίνει στρατοῦ, Soph. ; τῆς θαλάσσης ἐκράτησα, Thucyd. ; ποῦ οὐ στρατηγὸς τοῦδε ; Soph. ; τῆς πόλεως ἡγυῖσθαι, Xen. ; διαπύζειν τῆς Σικελίας, Polyb. ; ἐπιστρατεύειν τοῦ πλόθους, Herodot.

Obs. Some of these verbs are also construed with a dative or accusative ; as, δε πᾶσιν ἀνάσσει, Hom. ; Ἀθηναίοις ἤρξε, Thucyd. ; Μῆσσει ἡγησάσθην, Hom. ; τοὺς σοὺς θρόνους κρατοῦσι, Soph. ; τοὺς ξυμμάχους ἐξηγουμένη, Thucyd. ; δε Σπαστὸν ἐπιστρέπτει, Herodot.

12. To excel, and the contrary ; as,

σοφία τῶν Ἑλλήνων περίεσι, *they excel the Greeks in wisdom.*
ξύνισιν οὐδὲνός λείπεται, *he is inferior to no one in prudence.*

περιγίγνισθαι τῶν ἰχθρῶν, Demosth. ; τοσούτων δίνεγκι τῶν ἄλλων βασιλίων, Xen. ; πολὺ λίαν ἀπολιπθῶ τῶν πεπραγμένων αὐτῇ, Isocr. ; ἐπιδιδύσθαι Ἀχαιῶν, Hom.

So verbs derived from comparatives and superlatives ; as, τῶν ἡλικιωτῶν ἐκραιτίσταισι, Isocr. ; τῶν καθ' ἑαυτοὺς ἀνθρώπων ἀριστιύειν, Xen. ; καλλι-στυίσει πασῶν τῶν γυναικῶν, Herodot. ; εἰ ἡττώμην αὐτοῦ ἰδ ποιούνο, Xen. ; οὐδὲνός διυτρίειν, Polyb. ; ὑστριζέουσι τῶν ἀντιπάλων, Xen.

Obs. The construction is the same when any of these verbs are used in other senses ; as, ὑστίρησι τῆς μάχης, *he came after the battle*, Xen. ; οὐκ ἀπολείπονται τῶν καιρῶν, *they do not miss the right opportunity*, Isocr.

13. To abstain, to be distant ; as,

δίσταχον ἑλλήλων ὡς τριάκοντα στάδια, *they were distant from each other about thirty stadia.*

ἀπύχισθαι τῶν ἄλλοτρίων, Plato ; ἀπύχον τοῦ Ἑρμιῶ ὡς ἕκαστοι σταδίους, Thucyd. ; τῆς θαλάττης οὐ πολὺ δίσταται, Polyb.

Obs. This genitive frequently takes ἀπὸ or ἐκ before it ; as, διύχον διὰ πολὺ ἀπ' ἑλλήλων, Thucyd.

14. To try, to spare, to differ ; as,

πειρᾶσθαι τῶν φίλων, *to try one's friends.*
γυναικῶν οὐδὲν διαφέρειν, *they differ in nothing from women.*

ἀπειρωμένη αὐτοῦ, Xen. ; φιδίσθαι τέκνων, Eurip. ; μεγίθυ καὶ σμικρότητι διαλλάττομεν τῶν ἀρεστῶν, Lucian.

Obs. Verbs of trying are likewise joined with the accusative.

15. Origin ; as,

ἥς ἔφυ, *of whom he was born.*

ισθλῶν γινίσθαι, Eurip. ; ποταμοῦ (κατὰ) γίνεσθαι, Διὸς εἶναι γινέσθαι, Hom.

Obs. The preposition *in* is often expressed before this genitive ; as, ἐξ ἧς ἵφουσαν, Isocr.

To these add several verbs of various significations ; as, ἀήθισαν αὐτῶν, Hom. ; τῆς θαλάσσης ἀντίχοντο, Thucyd. ; εἶχίτο τῆς παρθένου, Plut. ; τοῦ σκοποῦ στοχάζεσθαι, Polyb. Likewise some which more commonly take the accusative ; as, οὐκ ἐλύξιντο μέρου καπίστου, Soph. ; δουλοσύνης ἀνέχεσθαι, Hom. ; ἐνθυμοῦ τῶν ιδότων, Xen. Mem. iii. 6. 17.

XIX. Transitive verbs govern the genitive, when the action does not affect the whole of any thing, but a part only ; as,

πιῖν οἶνου, *to drink some wine.*

τῶν κηρίων ἔφαγον, *they ate of the honey-combs.*

ἰδοῦκά σοι τῶν χρημάτων, *I gave you of my wealth.*

Obs. To this, in connexion with Rule XXVII. *Obs.* 1., belong such phrases as the following : κατίκαγα τοῦ κρανίου, *literally, I am broken as to a part of my skull, my skull is broken*, Lucian ; ζυσιτεῖν τῆς κεφαλῆς, Aristoph.

Verbs governing the Dative.

XX. Any verb may govern the dative in Greek, which has the signs *to* or *for* after it in English ; as,

ἵνυσαι τῷ παιδί, *he beckoned to the boy.*

οὐχ ὑμῖν ἐπόνουν, *I labored not for you.*

But as the dative after Greek verbs is not always rendered in English by *to* or *for*, and as these particles are not always the sign of the dative in Greek, it will be necessary to be more particular.

I. Εἰμι, γίγνομαι, and ὑπάρχω, in the sense of ἔχω, *to have*, govern the dative ; as,

τρὴς δέ μοι εἰσι θύγατρες, *I have three daughters.*

μηδὲν σοι καὶ τῷ δικαίῳ ἐκίνη, *sc. ἴστω, have thou nothing to do with that just man*, Matth. xxvii. 19. ; τριήρεις ἐκατὸν ὑπῆρχον αὐτοῖς, Thucyd.

"Ἔστιν ἐμοὶ ὄνομα, therefore, is equivalent to *I am called*, and the name itself stands in the same case with ὄνομα, and not in the genitive or dative, as in Latin, *est mihi nomen Tullii*, or *Tullio* ; as, ἴσται δὲ τῷ χωρῇ τούτῳ ὄνομα Ἰεσσα, Herodot.

II. Many verbs compounded with ὁμοῦ, or with prepositions, often govern the dative ; as,

ἐμαρὶ ἡ Συρία Αἰγύπτῳ, *Syria borders upon Egypt.*

πρὸςέρχεται τῷ Ξενοφῶντι, *he comes to Xenophon.*

Ἡσιόδῳ ἡμελογοῖ, Plato ; Κύρος ἀντιστρατοπεδιδύνατο Κροίσῳ, Herodot. ; εἰσέρχεται αὐτῷ δῖος, Plato ; ἡμεῖς ἐπιστρατεύσατο, Aristoph. ; ταῖς πράξεσι ταῖς αὐταῖς ἐπιχειρήσαν, Isocr. ; παρὶγίνετο τῷ Σωκράτει, Xen. ; οἱ Νάξιοι προσπίπτουσι τοῖς Μισσηνίοις, Thucyd.

III. Verbs govern the dative, which signify,

1. To order, to exhort, to obey, to disobey ; as,

ἐκέλευσε τοῖς ὑπηρεταῖς, *he ordered his servants.*

πίσσομαι τῷ Θεῷ μᾶλλον ἢ ὑμῖν, *I will obey God rather than you.*

τοῖς ἄλλοις παρηγγύα, Xen. ; ἐπαυῖν ἐπιτίλλω, Hom. ; παραινῶ σοι σιναπῶν, Aristoph. ; σοὶ προστάσσω μῖνιν, Eurip. ; παρὶκελεύοντο αὐτῷ μὴ μάχεσθαι, Xen. ; πιράσσομαι σοι συντόμως ὑποτίθισθαι, Isocr. ; ὑπακούειν τῷ στρατηγῷ, Xen. ; πιθαρχεῖν τοῖς νόμοις, Aristoph. ; τῷ Θεῷ ἀπειθῶν, Plato.

Obs. 1. Καλεῖν and προστάσσω take not only the dative, but also the accusative with the infinitive ; as, ἐκέλευσε ἡμᾶς εἰσέναι, Plato. On the other hand, νουθεῖν, παρακαλεῖν, προτρέπω, παρερμᾶν, &c. take only the accusative.

Obs. 2. Verbs of obeying and disobeying are sometimes followed by the genitive ; as, μὴ πιθόμειθα αὐτοῦ, Herodot. ; ὑπήκουσέ μου, Xen. ; ἀνηκουσεῖν τῶν πατρὸς λόγων, Æschyl.

2. To reproach, to threaten, to be angry ; as,

ἐπιτιμᾷ τῷ Ἀχιλλεῖ, *he reproves Achilles.*

ἐχαλίσκωνον τοῖς στρατηγοῖς, *they were angry with their commanders.*

ὑμῖν ὀνειδίζειν, Plato ; ἐμίμναι ἡμεῖς, Demosth. ; Λακιδαιμονίους ἐγκαλεῖν, Isocr. ; τοῖς κακνομένοις ἀπειλεῖν, Xen. ; Ἀθηναῖοι ὑμῖν μνησκουσι, Herodot. ; ὀργαρίζειτο τοῖς ὀπλίταις, Thucyd. ; οὐ νιμισῶ Ἀγαμέμνονι, Hom. ; ὀδύσαντο αὐτῷ, Id.

Obs. Μίμφομαι and ἐπιπλήττω are also found with the accusative ; as, μίμφεται τὸν Πισσακὸν, Plato ; ἐπίπληττε τὸν μὴ καλῶς ἀδούοντα, Id. Λαοδρόω usually takes the accusative, but the middle λαιδαρῆσθαι, the dative ; as, λαιδοῦρον αὐτὸν, Xen. ; λαιδαρεύεται τῷ Διὶ, Aristoph.

3. To assist, to profit, to hurt ; as,

ἐβοήθησε ταῖς Ἑλλήσι, *he assisted the Greeks.*

λυμαίνεσθαι τοῖς μερακίοις, *he corrupts the youth.*

τοῖς φίλοις ἀρέγων, Xen. ; τῇ πόλει ἀμύνειν, Aristoph. ; Τρῶσιν ἀλιξήσιν, Hom. ; ἐπικουρεῖν Λακιδαιμονίους, Thucyd. ; ταῖς θανατοῖς πλουτοῖσι οὐδὲν ὀφελεῖ, Æschyl. ; δε οὔτε αὐτῷ, οὔτε πόλει, λυσιστεῖν, Plato ; ἡμεῖς οὐκ ἀρίσκουσι, Herodot. ; ὃ τὸ ἀδικον λωβᾶται, Plato.

Obs. Some of these verbs often take the accusative ; as, δε ὀφίλησι Πέρσας οὐδὲν, Herodot. ; σὶ δὲ ταῦτ' ἀρίσκει, Aristoph. ; διαλυμαίνεσθαι τὴν γυναικα, Herodot. ; λωβῶνται τοὺς νέους, Plato ; Ὀνίνημι, βλάπτω, and some others, the accusative only.

4. To contend, to serve ; as,

Διὶ ἐρίζειν, *to contend with Jupiter.*

ὑπηρετῶ τοῖς θεοῖς, *I serve the Gods.*

μάχεται τοῖς πολέμοις, Plato; ἀνδράσι μάχεσθαι, Hom.; πάλιμιν τοῖς βαρβάραις, Isocr.; Σπύλαις διαγωνίζεσθαι, Xen.; τοῖς ἐχθροῖς στασιάζει, Aristoph.; θηροῖ παλαίειν, Bion; δισπύται ἀμιλλᾶσθαι, Eurip.; τοῖς ἡδοναῖς δουλείειν, Isocr.; δισπύτη διακονεῖν, Demosth.

Obs. 1. Frequently verbs of contending, instead of the dative, take πρὸς with the accusative; as, πρὸς ἀνδρας δίκα μάχεσθαι, Herodot. Πολιμίω likewise takes the accusative, in the sense of *to attack*; as, ἐπολίμησι τὰς Ἀθήνας, Apollod.

Obs. 2. Λατρεύω is sometimes found with the accusative; as, παῖδ' Ἀγαμειμονίαν λατρεύω, Eurip.

5. To approach, to meet, to follow; as,

πλησιάζομιν τῇ Ἀστυκῇ, *we approach Attica.*

ἀπαντᾷ τῷ Ξενοφῶντι, *he meets Xenophon.*

ὁ Κρίτων ἵππετο αὐτῷ, *Crito followed him.*

Θηρίους πιάζειν, Xen.; Κύρος ἠντιοῦτο Κροίσῳ, Herodot.; ἐντυγχάνω τῷ Εὐκράτει, Lucian; ἰμοὶ ἀπολούθι, Aristoph.; πλοῦτῳ πῦδος ἐπηδῷ, Hesiod.

Obs. 1. Verbs of approaching sometimes take the genitive; as, τῆς Αἰτωλίας ἐγγίζειν, Polyb.

Obs. 2. Ἀντάω is likewise found with the genitive; as, ἀντήσω τοῦδ' ἀνίρος, Hom. Also ἀντιάζω with the accusative; as, ἀντιάζομιν τὸν ἐπιόντα, Herodot.

Obs. 3. Verbs of following are often construed with μετὰ, οὖν, ἄμα, &c.; as, ἀπολούθῃ μετ' ἱμοῦ, Plato; ξὺν Ἡρακλεῖ ἰσπόμεν, Soph.

6. To pray, to converse; as,

εὐχίτο τοῖς θεοῖς, *he prayed to the gods.*

Ἀλκιβιάδῃ διαλέγεται, *he converses with Alcibiades.*

θεοῖς ἀεῖται, Soph.; προσευξάμεθα τῇ θεῇ, Aristoph.; τοῖς ἄλλοις λαλῶν, Theophrast.

Obs. Προσύχομαι is also joined with the accusative by the Attics; as, ἵνα προσύξῃ τὸν θεόν, Aristoph.

7. To use, to trust, to associate; as,

μὴ χρῆσθαι ἔλαιῳ, *not to use oil.*

τοῖς χρηστοῖς πιστεύειν, *to trust the good.*

ἀποχρῆσθαι τῇ πλουτιῇ, Demosth.; τοῖς ποιητοῖς ἀπιστεῖν, Isocr.; τοῖς ἀγαθοῖς ἐμιλεῖν, Pind.

8. To befit, to be like; as,

ἀνδρὶ ἐλευθέρῳ πρίξυ τοῦτο, *this befits a freeman.*

ὁ πᾶσιν ἀρμόει, Polyb.; μεθύουσιν ἐφύισαν, Xen.

To these add several verbs of different significations; as, Ἀγκαίῳ ἤησαι, Apoll. Rh.; τοῖς ἄλλοις κατήναι, Thucyd.; προσκύνησαι αὐτῷ, Matth. ii. 11; ὑπίπτειν αὐτῷ, Xen. The accusative, however, is also put; as, προσκύνησαι τὸν θεόν, Xen.

iv. Verbs signifying motion or tendency to a thing often take the dative, instead of εἰς, ἐπὶ, or πρὸς, with the accusative; as, ἥξω ὑμῖν, for πρὸς ὑμᾶς, *I will come to you*, Lucian; ἤλθεν αὐτῷ Ζητὸς ἄγρυπνον βέλος, for εἰς αὐτόν, Æschyl.

v. Εἰμὶ and γίγνομαι frequently take the dative of a personal pronoun with a participle agreeing with it, where the whole is translated by the verb from which the participle is derived; as,

εἰ σοι βουλαμένη ἐστὶν ἀποκρίνασθαι, *if you are willing to answer*, Plato; εἰ σοι ἡδομένη ἐστὶ, *if you please*, Id.; οὐκ ἂν ἔμενοι ἐλπομένη τὰ γίνετο, *I had not hoped this*, Hom.

vi. Verbs of all kinds are sometimes accompanied by the dative of a personal pronoun, which might have been omitted without injury to the sense; as,

μή μοι μένει ἀνέρα τοῦτον, *do not await this man*, Hom.; τυφλὸς εἰμὶ σοι, Lucian.

Verbs governing the Accusative.

XXI. Verbs of a transitive signification govern the accusative; as,

τὸν Ἀχιλλεῖα ἐτίμησαν, *they honored Achilles*.

Obs. 1. Any verb may govern the accusative of a noun having the same derivation, or a similar signification; as,

πολεμῖν πόλεμον, Lys.; κινδύνους κινδυνεύειν, Plato; ἐμάχοντο μάχην, Hom.; πολλὰς πρσιβίας ἐπρίαβυσαν, Æschin.; ἡσθίησε ταύτην τὴν νέστον, Isocr.; ἥδιστον ζῶμιον βίον, Soph.; ἔξαν δρόμημα δινὸν, Eurip.; γυνυστιῦς ἴδρας προσσινῶ τι, Id.; ἱππεύετο τὴν αὐτὴν ὁδὸν, Xen.; ἄμωσα παστρεὶν ἔρεον, Hom.; ἥδισθαι μεγάλην ἡδονὴν, Plut.; αἰσχροὺς φόβους φοβούνται, Plato; τίρεον κινὴν ὄνησιν, Eurip.; τίς ἔρεον ἰσπῶσις ἡμᾶς; Aristoph.; Μιλιτός με ἐγράψατο τὴν γραφὴν ταύτην, Plato; τὴν ἐν Νάξῳ ναυμαχίαν Λακεδαιμονίους ἐνίκησαν, Æschin.

A dative is often put for the accusative; as, ἀποθανοῖν βιαίῳ θανάτῳ, Herodot.; ἀπώλειτο λυγρῷ ἐλίθῳ, Hom.; Μαιάδος υἱὸν ἐφίλησε παντοίῃ φιλότῃ, Id.; σὴ μάχῃ ἐνίκησαν τοὺς Ἑρακλιώτας, Thucyd.

Obs. 2. Several intransitive verbs are sometimes used transitively; as,

ἔξεν χεῖρα, *he thrust his hand*, Soph. Ajac. 40.; ἄνδρας ἐπ' αὐτὰς ἀνέθηκε, *he placed men upon them*, Herodot. l. 80.; Ἱμῖρα ἀντ' ὕδατος μίτω γάλα, *let Himera flow milk instead of water*, Theocr. v. 124.; δύο κατὰ σσιπιδίς, Eurip. So βαῖν' τινά, *to call any one*; as, Κύρεν ἰδέα, Xen. Also βλέπειν, *to look*; as, φόβον βλέπειν, *to look fearful*, Æschyl.

Obs. 3. Some intransitive verbs which express an emotion, and in which an action is implied, though not described, govern the accusative; as,

ἦν (πρῶτον) ἡλγος' ἰγών, Soph. Ajac. 790. ; τίς ἂν τὰδε γηθήσειν, Hom. Il. i. 77. ; τοὺς ἐνεδίης θιοὶ θνήσκοντας οὐ χαίρουσι, Eurip. Hipp. 1339. ; ἥσθη πατέρα τὸν ἱμὸν ἐλογεῖντά σε, Soph. Philoct. 1314. Also οὗτοι Φίλιπποις ἰδέρην τούτους, οὐδ' οὗτοι Φίλιππον, Demosth. ; δυσχεραίνειν τὴν ἀδικίαν, Plato.

Obs. 4. Verbs of swearing govern the accusative of the object sworn by ; as, ὀμνυμι πάντας τοὺς θεοὺς, Aristoph.

Obs. 5. The accusative is often understood ; as, ἰγγὺς ἦγον οἱ Ἕλληνες, sc. τὸν στρατιῶν, Xen. ; δεῖ ἔτι παῖς ἀντελευτῆσαι, sc. τὸν βίον, Demosth. ; εἰσβάλλειν, ἐκβάλλειν, sc. ἱαντὸν, to make an irruption, to overflow, of a river, Xen.

Verbs governing the Dative and the Genitive.

XXII. Verbs of giving way, with μετέχω, μεταδίδωμι, κοινωνῶ, φθονέω, and ἀμφισβητέω, govern the dative of a person, with the genitive of a thing ; as,

παρεχωρῶ σοι τοῦ βήματος, I give way to you from the tribunal.
τοῦ κινδύνου μετίχουν αὐτοῖς, to share with them the danger.

μεταδίδωμί σοι τοῦ πλούτου, I impart to you of my riches.

εἶπεν τινὶ τῆς ὁδοῦ, Herodot. ; Ἰδρας ὑπαγίστανται βασιλεῦ, Xen. ; κοινωνήσατέ μοι τοῦ στόλου, Lucian ; ἀν' ἰγῶ σοι οὐ φθονήσω, Xen. ; ἀμφισβήτησεν Ἐριχθεὶ τῆς πόλεως, Isocr.

To these add μιγαίρω, συγγιγνώσκω, and some others ; as, οὐ μιγαίρω τοῦδ' σοι δαρήματα, Æschyl. ; συλλήψομαι δὲ τοῦδ' σοι πάγῳ πόνου, Eurip.

Obs. Frequently verbs of giving way have only the dative after them ; as, οὐδ' εἰπεις κακοῖς, Æschyl. Sometimes the genitive has ἐκ or ἀπὸ before it ; as, εἴπουσ' ἐκ χάρις, Tyrt. Some of the other verbs also vary their construction ; as, ἡμῖν μετὰσχη τοῦδ' τοῦ πλοῦτου μέρος, Aristoph. ; εἰ μὴ μεταδύειν αὐτῶς πυροῦς, Xen. Also ἀμφισβητῶ σοι τούτου, or much oftener περὶ τούτου.

Verbs governing the Accusative and the Genitive.

XXIII. Verbs of reminding, filling, emptying, depriving, delivering, prohibiting, and restraining, govern the accusative and the genitive ; as,

μή με τούτων μίμνησις, do not remind me of these things.

ἀσπεύς ἔπλησεν οἶνου, he filled bottles with wine.

Θέσεν ἰστέμεναι Ἀχιλλεύς, I deprived Thetis of Achilles.

ἀπήλλαξε τῆς νόσου τὸν Ἀλέξανδρον, he freed Alexander from the disease.

ἔργων ἐκίπνους τῆς θαλάσσης, to keep them from the sea.

ἐκίπνουν τῆς ὕβριος Ἰσπανοί, they made him desist from his insolence.

ὃν ἐγὼ ὑμᾶς ἀναμνησέην, Plato ; ἐγίμισι δύο ναῦς σίτου, Isocr. ; σὲ αἰ-
ματος περίσω, Herodot. ; μυριάδας πόλεις ἀνδρῶν ἀγαθῶν λαίνοισι, Eurip. ;
γυμνοῦσι τὰ ὀστέα τῶν κριῶν, Herodot. ; ἡμᾶς Μισσηὶς ἀποστρεφούσι, Isocr. ;
Πάριον νοσφίτις βίου, Soph. ; σὶ τοῦδ' ἱλιυτέρῳ φόνου, Eurip. ; ἔκτου σε λύσω,
Soph. ; ῥῦσαί με δουλοσύνης, Herodot. ; μηδὲ μ' ἱερὸς μάχης, Hom. ;
παλῦσαι τῆς ἐισόδου τὸν Ἀντίγοιον, Polyb.

To these add verbs of separating, repelling, begetting, and esteeming worthy ; as,

χωρίζουσιν ἀλλήλων λόχους, Eurip. ; Τρώων λοιγὸν ἀλάλκωσι, Hom. ;
"Ἀτλας Διὸν μῆς ἴφους Μαιῶν, Eurip. ; τιμῆς ἀξιοῦσιν ἑαυτοὺς, Aristot.

Obs. 1. Several of these verbs are also construed with ἀπὸ or ἐκ · as, ἀπὸ βαρβάρων ἡλιυτέρωσι τὴν πόλιν, Plato ; πίνωσι ἐκ τῶνδ' ἱμὶ λύσι, Æschyl. ; τοὺς υἱοὺς εἰργαυσι ἀπὸ τῶν ποτηρῶν ἀνθρώπων, Xen. ; χωρίζω ἀπὸ τοῦ σώματος τὴν ψυχὴν, Plato ; παῦσι ἐκ παπῶν ἱμῶν, Soph.

Obs. 2. Verbs of reminding often take two accusatives ; as,

ταῦθ' ὑπὲμνησα ὑμᾶς, Demosth. Also ἀποστρεφῶ · as, τοὺς στρατιώτας τὸν μισθὸν ἀπιστιέησι, Isocr.

Obs. 3. Some verbs frequently take the accusative of a thing, with the genitive of a person or thing from which it proceeds ; as,

τὰ ἱπύλιστα ἤκουον Θερσάνδρου, the rest I heard from Thersander, Herodot. ; πύθισθί μου τάδι, Aristoph. ; μάθε μου τάδι, learn this from me, Xen. An infinitive or part of a sentence may supply the place of the accusative ; as, ἤκουσι Τισσαφίρους, ὅτι οἱ Ἕλληες νικῶν, Xen. The genitive often has a preposition expressed before it ; as, τάδι παρ' αὐτίων τυθίσται, Herodot.

Verbs governing the Accusative and the Dative.

XXIV. Any transitive verb may govern the accusative and the dative (*when, together with the object of the action, we express the person or thing with relation to which it is exerted*) ; as,

δειξέτω μοι τὸν Σωκράτη, show me Socrates.

ἀνιδίξω πατρί, with which you reproach my father.

τὴν σκηνὴν Κυαζάρη ἐξυλον, they selected the tent for Cyazares.

ἵνα μοι λοιγὸν ἀμύνη, that you may avert destruction for (or from) me.

Ἀχιλλεῦ τὸν ἡμῖν τετιον ἄρχοντα ἰσάζει, he compared our chief to Achilles.

Obs. The dative is often used for *eis*, *ἐν*, or *πρὸς*, with the accusative ; as, σέ μοι ἤγαγε, he brought you to me, Hom. ; and sometimes for *ἀπὸ* or *παρὰ* with the genitive ; as, αἱ εἰδὼς ἐγχετο ἵγχεος, he took the spear from him, Hom.

Verbs governing two Accusatives.

XXV. Verbs of doing, speaking, asking, taking, teaching, clothing, and concealing, govern two accusatives, the one of a person and the other of a thing; as,

πολλὰ ἀγαθὰ ἡμᾶς ἔποιησι, *he did you many services.*

ἔτι ἔρουν ἡμᾶς, *what they will say of us.*

ἐμὲ εἶπον αἰτοῦσι, *they ask food of me.*

Τροίαν ἀφείλου Πρίαμον, *you took Troy from Priam.*

ταῦτα πάντα ἰδίδασκέ με, *he taught me all this.*

ἔξιδυσάν με ἱμάτα, *they took off my clothes from me.*

μή με κρύψῃς τοῦτο, *do not conceal this from me.*

ὁ Ζεὺς με ταῦτ' ἴδρασι, Aristoph. ; κακὰ ἔργασμαι τὸν οἶκον, Thucyd. ; τίς σε τοιάδ' ἔριξι ; Hom. ; Θεβαῖοι πολλὰ καὶ ἄλλα ἡμᾶς ἠδίκησαν, Thucyd. ; ταῦτά με λίγουσι, Aristoph. ; πολλὰ με ἐξῴπας, Soph. ; πρὸς τί με ταῦτα ἱρωτᾷς ; Xen. ; τάδε αὐτὸν εἶπτο ὁ Ἀστυάγης, Herodot. ; ἡμᾶς ὁ βασιλεὺς τὰ ὅπλα ἀπαιτεῖ, Xen. ; Εὐρυμίδοντα χρήματα ἐπράξαντο, Thucyd. ; ἡμᾶς ἀποστειρεῖ τὸν μισθόν, Xen. ; τὴν Σιδὸν τοὺς στιφάνους σισυλήκασι, Demosth. ; ταῦτα παίδυσόν με, Lucian ; τὴν ἐσθῆτα ἀπιδύσαν αὐτὸν, Id. ; οὐδὲν ἀποκρύψομαί σε, Plut.

Obs. 1. Several other verbs are also found with two accusatives ; as,

οὐκ αἰτιῶμαι τάδε τὸν Σιδόν, *instead of τῶνδε, Xen. ; ἀναμνήσω ἡμᾶς τὰ τοῦτο πικραγμῖνα, Id. ; ἔς σε καλύψει τὸ δρεφν, Soph. ; ἔπυστα ταῦτα τὴν βουλὴν, Demosth.*

Obs. 2. Verbs of doing and speaking often take the adverb εὖ or κακῶς instead of the accusative of the thing ; as,

τοὺς Ἀργεῖους εὖ ποιεῖ, Demosth. ; μὴ δρᾷ τοὺς τιθηκέντας κακῶς, Soph. ; κακῶς σε λίγω, Id. In like manner τὴν πόλιν ἱκανὸς εὐεργιστεῖν, Plato ; ἐκπορεύον τὴν Περδίππου, Thucyd. Also εὐλογεῖν, κακολογεῖν τινα.

Obs. 3. Verbs of doing sometimes take the person in the dative ; as, οὐκ ἂν ἔχοιμεν, ἔτι παυοῦμέν σοι, Plato ; ἀγαθόν τι πρᾶξι τῇ πόλει, Lys. So ἀφαιροῦμαι, which is also construed with the genitive of the person and the accusative of the thing, and sometimes with the accusative of the person and the genitive of the thing ; thus, ἀφαιροῦμαί σοι τοῦτο, ἀφαιροῦμαί σου τοῦτο, or ἀφαιροῦμαί σε τοῦτο.

Obs. 4. Some verbs take the accusative of a person, with the accusative neuter of an adjective in the sense of an adverb ; as, δυνάμειναι τὰ μέγιστα αὐτοὺς ὠφελεῖν, Plato ; πολλὰ ἡμᾶς ἔβλαπτεν, Thucyd. ; μεγάλη ἡμᾶς εὐεργισήσῃ, Demosth.

Obs. 5. A preposition must often be supplied before the accusative of the thing ; as, ἡμᾶς τὴν ἐιρήνην προκαλοῦνται, Aristoph., sc. εἰς, or ἐπὶ, sometimes expressed ; as, Λακεδαιμόνιοι ἡμᾶς προκαλοῦνται εἰς σπονδὰς, Thucyd.

Verbs of dividing, especially, are construed with two accusatives, one of which is governed by εἰς understood ; as, διίλωμεν αὐτὴν δύο μέρη, Plato. The

preposition is often expressed ; as, διῆλον σφῶς αὐτοὺς εἰς τέτταρα μῆνη, Polyb. Sometimes the whole, which is divided, is put in the genitive, and the word μένος, μοῖρα, &c. governed by the verb ; as, δύο μοίρας διῆλυε Λυδῶν πάντων, for Λυδοῦς πάντας (εἰς) δύο μοίρας διῆλυε, Herodot. So in the passive, δαδικοὶ Περσῶν φυλαὶ διήρηνται, for Πέρσαι (εἰς) δαδικοὶ φυλάς διήρηνται, Xen.

Obs. 6. Some verbs take the accusative of a person, with the accusative of an adjective or substantive which expresses a quality or property attributed to the person by the verb. These verbs are those which signify to call or name, to make, to choose, and when in the passive take the same case after as before them. Thus, εἰ Πελοποννήσια καλοῦσι, Æschyl. "Ἰωνα ὀνομάζω σε, Eurip. ; βασιλίᾳ σε ἐποίησαν, Xen. ; ἡγεμόνα αἰρουῦνται Δημοσθίνην, Thucyd. ; στρατηγὸν τοῦ πιζοῦ Ἀμασιν ἀπιδίξει, Herodot. Likewise, τὸν υἱὸν ἱππία ἰδιδάξαστο, Plato ; εἰ Θῆβαι οὐκ ἐπαίδυσαν κακὸν, Soph. ; καὶ τοῦτοι τρέφουσιν τι καὶ αἰεὶ μίγαν, Plato.

These verbs frequently take the infinitive εἶναι, from which, however, it does not follow that this word is to be supplied where it does not appear ; as, σοφιστὴν ὀνομάζουσι τὸν ἄνδρα εἶναι, Plato ; εἴλοντο βασιλίᾳ εἶναι τὸν παῖδα, Herodot. ; ἀπιδίξει δικαστὴν εἶναι τὸν παῖδα, Id.

The Government of Verbs having a Causative Signification.

XXVI. Verbs signifying *to cause one to do something* govern the accusative, with the case of the included verb ; as,

ἐγινώσας με εὐδαιμονίας, you made me taste of happiness.
γάλα ὑμᾶς ἐπότισα, I caused you to drink milk.
ἐρεῖξω ὑμᾶς τὸν Κύριον, I adjure you by the Lord.

Obs. Verbs signifying *to taste* govern the genitive ; hence those signifying *to cause to taste* govern the accusative and the genitive ; and so of the others.

THE CONSTRUCTION OF PASSIVE VERBS.

XXVII. When a verb in the active voice governs two cases, in the passive it retains the latter case ; as,

εἰργοντο τῆς θαλάσσης, they were kept from the sea.
τὴν ἰατρικὴν ἰδιδάχθη, he was taught the healing art.
ἀφαιρήσαν τὰ κτήματα, they were stript of their possessions.

Obs 1. Some verbs in the passive retain the former case, and the latter is made their nominative ; as,

ἡ Ἀρεὶ ἐπιτρέπεται τὴν δίκαν, for τῇ Ἀρεῖ ἐπιτρέπεται ἡ δίκη, Mars is intrusted with the decision, Lucian ; τὴνδ' ἐκ χειρῶν ἀρπάξομαι, this is snatched from my hands, Eurip. ; ὁ τύραννος ὑπὸ τῶν γυπῶν κυριεῖται τὸ ἥπαρ, let the tyrant's liver be torn by the vultures, Lucian.

The accusative with the passive may often be referred to *κατὰ* understood ; as,

τιτρώσκεται τὸν μηρὸν, he is wounded in the thigh, Herodot.

Obs. 2. Verbs passive, or of a passive signification, are followed by a genitive governed by *ὑπὸ*, *ἀπὸ*, *ἐκ*, *παρὰ*, or *πρὸς* ; as,

*ἰσολοιπαῦντο ὑπὸ τῶν Πελοποννησίων, they were besieged by the Peloponnesians, Thucyd. ; ἱπαινῖσθαι πρὸς τῶν θεατῶν, to be praised by the spectators, Lucian ; τίθηται ὑφ' ὑμῶν, he was killed by you, Xen. ; καὶ νῦν φεύγουσιν ὑπ' ἐμοῦ, and now they are banished by me, Id. ; οὗτοι πρὸς ἡμῶν ὤλισσε, Eurip. ; ἴππεσι ὑπὸ Ἀθηναίων, Herodot. Thus in Latin, *perit ab Hannibale, Plin. ; torqueor infesto ne vir ab hoste cadat, Ovid.**

The preposition is sometimes understood ; as,

νικῶμαι Ἡρᾷ, I am overcome by Juno, Eurip.

Obs. 3. Passive verbs are often followed by a dative, sometimes with, but frequently without, a preposition ; as,

*οὐχ ὑπ' ἀνδράσι ναίεται ἄστυ, the city is not inhabited by men, Apoll. Rh. ; ταῦτα πέπρακται μοι, this has been done by me, Demosth. ; οὐκ ἰωρῶντο, they were not seen by the Corcyreans, Thucyd. Thus also impersonals ; as, *μικχόμενται ἡμῖν, we have danced, Aristoph.**

THE CONSTRUCTION OF IMPERSONAL VERBS.

XXVIII. An impersonal verb governs the dative ; as,

συμφέρει τῇ πόλει, it is profitable for the state.

Obs. 1. *Δεῖ* and *χρῆ* agree with an infinitive preceded by the accusative ; as, *δεῖ σε πλεῖν, you must sail, Soph.* But sometimes they govern the dative ; as, *σοὶ δεῖ φαίνεσθαι, Soph.* Other impersonals are also construed either way, though more frequently with the dative, and hence both constructions are sometimes united ; as, *συνέβη γάρ μοι ὀκτωκαιδεκέτη γῆμαι, for it happened to me to marry at eighteen years of age, Demosth. ; ἔξεστί σοι ζῆν καρπούμενον τὰ σαντοῦ, it is in your power to live in the enjoyment of what belongs to you, Xen.*

Obs. 2. *Δεῖ* and *μέλει*, with their compounds, also *μέτεστι*, *προσῆκει*, *διαφέρει*, and *ἐλλείπει*, govern the dative of a person, with the genitive of a thing ; as, *ἐὰν ὑμῖν ἑκατὸν δέη τριηρῶν, if you have need of a hundred galleys, Demosth. ; οὐδ' ἔμελλεν αὐτῷ τούτου, nor did he care for this, Lucian ; πένησιν οὐ μέτεστιν ἀρχῆς, the poor have no share in the government, Plato ; οὐπερ ὑμῖν προσοδεῖ, Thucyd. ; Σατύρῳ μεταμέλει τῶν πεπραγμένων, Isocr.*

An infinitive or some part of a sentence often supplies the place of the genitive; as, *οὐκ ἔμελλέ μοι ἵκνσθαι*, *I did not take care to inquire*, Hom.; *οὐκ ἔστιν ἐπίκτευνά σου τὸν υἱὸν μεταμίλει μοι*, *it repents me not that I killed your son*, Xen. Or they are used personally; as, *σοὶ μέλλω ἔκτασθαι*, Hom.; *μίτισσι πᾶσι τὸ ἴσον*, Thucyd.

Obs. 3. Sometimes *δεῖ* and *χρῆ* take the accusative of a person with the genitive of a thing; as, *οὐ πόνου πολλοῦ με δεῖ*, *I have no need of much trouble*, Eurip.; *τέο* (Ion. for *τίος*) *σε χρῆ*; *what is thy business?* Hom. *Odys. δ'. 463.* The substantive *χρεὼ*, *χρεῖω*, *χρεῖά*, frequently has the same government; as, *ἐμὲ χρεὼ γίγνεται αὐτῆς*, Hom. *Odys. δ'. 634.*

THE CONSTRUCTION OF THE INFINITIVE.

XXIX. One verb governs another in the infinitive; as,

ἰσθυμῶ μαθήσθαι, *I desire to learn.*

Obs. 1. The infinitive is often used to denote the purpose of an action; as, *δίδου τεύχεα Τρῳασὶ φέρειν*, *he gave the armour to the Trojans to carry*, Hom.; *παρέχω ἑμαυτὸν ἐρωτᾶν*, *I offer myself to be questioned*, Plato; *ἦλθον δειπνῆν*, *I came in order to sup*, Lucil.

This infinitive, after verbs of giving, corresponds to the Latin gerund in *dum*, or to the participle in *dus*; after verbs of motion, to the supine in *um*, or to the participle in *rus*. Sometimes the Latin poets imitate the Greek construction; as, *dederatque comas diffundere ventis*, Virg.; *semper in Oceanum mittit me quærere gemmas*, Propert.

Obs. 2. The infinitive is governed by adjectives expressing fitness, ability, or quality; as, *οὐ λέγειν δεινός, ἀλλὰ σιγᾶν ἀδύνατος*, *not powerful in speaking, but incapable of keeping silence*, Epicharm.; *δεῖναί γὰρ αἱ γυναῖκες εὗροσκειν τέχνας*, *for women are skilful in finding devices*, Eurip.

The infinitive active frequently stands for the infinitive passive, corresponding to the Latin supine in *u*; as, *νοῆσαι ὁράδιος*, *easy to understand, to be understood*, Plato; *ἡδεῖα ἀκούειν*, *pleasant to hear*, Id.; *πόλις χαλεπὴ λαβεῖν*, Demosth.

Obs. 3. The infinitive is often put for other modes with *ὥς*, *ὥστε*, *πρὶν*, *πάρος*, *ἐπεὶ*, *ἐπειδὴ*, *ἄχρι*, *μέχρι*, and *ἕστε*, going before it; as,

ὥς ἴδεν τὸν Ἀγάθωνα, for *ὥς ἴδεν ὁ Ἀγάθων*, *when Agatho saw*, Plato; *οὐκ ἔστιν αὐτὸς ὥςτος ἵκνσθαι ἰχθυοῦν*, *he is not so swift as to escape*, Eurip.; *πρὶν Φίλιππον ἰλθῖν*, *before Philip came*, Demosth.; *ἰκνιδὴ ἵναι διὰ τῆς ψάμμου*, *when they were marching through the sand*, Herodot.

The infinitive is put after οἷος and ὅσος for ὥστε, and ἐφ' ᾧ or ἐφ' ᾧτε for ἐπὶ τούτῳ ὥστε as,

ἔστι τοιοῦτος οἷος μὴ δουλεύειν μηδὲν πρᾶγματι, *he is such a person as not to be a slave to any thing*, Plato ; ἡ μὲν ἰφθασι τοσοῦτον, ὅσον Πάχτητα ἀνιγνᾶναι τὸ ψήφισμα, *the former galley was so much sooner, that Paches had read the decree*, Thucyd. ; ἐρίθησαν ἐφ' ᾧτι σύγγραψαι νόμους, *they were chosen on the condition that they should make laws*, Xen. The abbreviated expressions οἷός εἰμι and οἷός τ' εἰμι are more common, the former of which usually signifies *to be wont*, and the latter, *to be able* ; as, οὐ γὰρ ἦν οἷος ἀπὸ παντὸς κερδαίνειν, *for he was not one that profited by any thing*, Xen. ; οὐχ οἷός τι ἵνδον μένειν ἦν, *I was not able to stay within*, Aristoph. ; ἀνδρὲς οὐδαμῶς οἶον τι ψευδίσθαι, Demosth. Thus also ὅσα γι ἡμᾶς εἰδέναι, *as far as we know*, Lucian.

Frequently ὡς or ὅσον is omitted ; as, ἀπλῶς γὰρ εἰπεῖν, *for to speak simply*, Lucian ; δοκεῖν μοι, *as it appears to me*, Soph. ; μικροῦ, ἐλίου διῖν, *wanting but little, almost*, Isocr. Sometimes the infinitive ; as, ὡς ἀπλῶς λόγῃ, sc. εἰπεῖν, Æschyl. Prom. 46. Sometimes both are wanting ; as, συνοῖόντι δὲ, sc. ὡς εἰπεῖν, *to speak briefly*, Isæus ; ἐλίου φρεσὶς γιγίνεσθαι, sc. ὡς or ὥστε διῖν, *I am almost gone*, Aristoph.

Obs. 4. Sometimes the infinitive is governed by a verb of saying or thinking understood, or contained in the principal verb ; as,

ὅσοι αὐτὸν ἀπέλυσαν μὴ φῶρα εἶναι, *as many as acquitted him of the charge of being a thief*, Herodot. ; ἀπείναι αὐτὸν ἐκίλειον· αὐτοὺς γὰρ νῦν στρατηγῶν (sc. ἱλίου, contained in ἐκίλειον), *they ordered him to depart, for that they commanded now*, Xen. In like manner in Latin, *sententiam ne diceret, recusavit : quamdiu jurejurando hostium teneretur, non esse se senatorem*, sc. *dicens*, contained in *recusavit*, Cic. Off. iii. 27.

Obs. 5. The infinitive is often used for the imperative, particularly by the poets ; as, σὺ δὲ δεῦρο νέεσθαι, *do thou return hither*, Hom. ; οἶνου τοῦ αὐτοῦ πίνειν ἅπαντας, *let all drink of the same wine*, Lucian.

When the infinitive is used for the second person imperative, its subject is in the nominative ; in the other cases, mostly in the accusative. In the former case an ellipsis of εἶμι, μέμνησο, &c. is supposed ; in the latter, of χεῖρ, διῖ, &c. The infinitive is put in a similar manner also in supplications ; as, Ζεῦ ἄνα, Τηλέμαχόν μοι ἐν ἀνδράσιν ὄλβιον εἶναι, Hom. Odys. ε'. 354., where δός, πείσων, εὐχομαι, or the like, is supplied.

Obs. 6. The infinitive εἶναι is often redundant ; as, οὔτε πυρὸς ἐκὼν εἶναι ἄπομαι, *nor do I willingly touch fire*, Xen. ; τὸ νῦν εἶναι τὴν συνουσίαν διαλύσομεν, Plato, Lach. fin. ; τὸ ἐπ' ἐκείνοις εἶναι, Thucyd. viii. 48.

XXX. The infinitive with the neuter article prefixed is used as a substantive in all the cases ; as,

τὸ καλῶς ἀποθανεῖν τοῦ ζῆν αἰσχροῦς κρείσσον ἐστίν, *to die honorably is better than to live basely.*

πάντα κίνδυνον ὑπέμεινε τοῦ ἐπαινεῖσθαι ἵνα, *he underwent every danger for the sake of being praised.*

οὐκ ἐπὶ τῇ κακῶς πάσχῃν ἐξιτίμθησαν, *they were not sent out to be ill treated.*

τῇ πᾶσιν εὐπρόσδοος εἶναι ἔχαιρε, *he delighted in being easy of access to all.*

διὰ τὸ στενὴν εἶναι τὴν ὁδὸν, *because the way was narrow.*

συγχωρεῖ τὸ ἀδικεῖν αἰσχρὸν εἶναι τοῦ ἀδικεῖσθαι, *he grants that to injure is baser than to be injured.*

Obs. 1. The rule applies, whether the infinitive be used singly or in connexion with phrases, with or without a case before it, as in the examples given.

Obs. 2. The article is often wanting before the infinitive ; as, ἄν θανεῖν ἐπέλθῃ, for τὸ θανεῖν, *if death approach*, Anacr. ; ἀσχολία στρατεύειν, for τοῦ στρατεύειν, *want of leisure to march an army*, Xen. ; ὃν θανεῖν ἐρῶνσάμην, for τοῦ θανεῖν, Eurip.

Obs. 3. The infinitive is frequently governed by ἕνεκα understood ; as, τίς σου ἀπελείφθῃ, τοῦ μή σοι ἀκολουθεῖν ; *who was absent from you, that he might not follow you?* Xen.

THE CONSTRUCTION OF PARTICIPLES.

XXXI. Participles govern the case of their verbs ; as,

ἀμαρτάντες τῆς ὁδοῦ, *having missed the way.*

πολλὰ κακὰ ἡμᾶς ποιοῦντες, *doing us many injuries.*

Obs. The same case is put after participles derived from verbs which take a nominative after them, as that of the participles themselves ; as, ἦν ἀτιμάσῃ ἡμᾶς, οὔσας θεάς, *if he dishonor us, who are goddesses*, Aristoph. ; περὶ χώρου καλεομένου Θυρέης, *about a place called Thyrea*, Herodot.

XXXII. The participle is used instead of the infinitive after verbs of knowing, perceiving, showing, remembering, persevering, desisting, and such as signify an emotion of the mind ; as,

ἴσθι ἐφικγίμνος, *know that you are come.*

ἤσθοντο πεφικνύμενος Ἀντωνίου, *they perceived that Antony had fled.*

δείξω σοφὸς γίγνως, *I shall show that I am wise.*

μνήσῃς ἄνθρωπος ὢν, *remember that you are a man.*

τὴν εἰρήνην ἄγοντες διαπιλαῦσι, *they continue to preserve peace.*

ὅπῃσι λήξειν αἰδῶν, *when he should cease to sing.*

αἰσχύνομαι τοῦτο ποιήσας, *I am ashamed that I did this.*

οὔτε μοι μεταμέλει οὕτως ἀπολογησαμένη, *nor does it repent me that I thus defended myself.*

Obs. 1. After a verb governing a reflexive pronoun, the participle may agree in case either with the subject of the verb, or with the reflexive pronoun; as, σύννοια ἐμαντῷ σοφὸς ὢν, *I am conscious that I am wise*, Plato; στυγῶ σννήδεις ὀδικοῦντι, *you were conscious that you did wrong*, Demosth.; ἑαυτὸν οὐδεὶς ὁμολογεῖ κακοῦργος ὢν, where we might also say κακοῦργον ὄντα, Sent. Gnom. 438.

Obs. 2. When a participle is used with λανθάνω, τυγχάνω, or φθάνω, it is rendered by its own verb, and the verb annexed by an adverb; λανθάνω signifying *unperceivedly* or *unconsciously*; τυγχάνω, *by chance*; and φθάνω, *previously*; as, ἔλαθον ἐσελθόντες, *they entered unperceivedly*, Thucyd.; φονέα τοῦ παιδὸς ἐλάνθανε δόσκων, *he was unconsciously feeding the murderer of his son*, Herodot.; ἐτύγγανε γὰρ ἔχων μάχαιραν, *for by chance he had a sword*, Id.; ἐν αὐτοὺς φθάσοιμεν ἀφικόμενοι, *that we may arrive before them*, Xen.; οὐκ ἔφθησαν πυθόμενοι, καὶ ἦγον, *they no sooner heard of it than they came*, Isocr.

Κυρῶ is used in the same manner as τυγχάνω by the poets; as, μένε ὡς κυρεῖς ἔχων, for ὡς τυγχάνεις ἔχων, Soph.

Obs. 3. Participles often form a periphrasis with εἰμι, γίνομαι, ὑπάρχω, ἔχω, ἦκω, to express the verb either in the tense of which they are participles, or in that of the verb annexed; as, ἐνίους ἐστὶν ἐξολώλεκώς, for ἐξολώλεκε, *he has ruined some*, Aristoph.; οὐπω πεπρακώς ἑαυτὸν ἦν, for ἐπεπρακέν, *he had not yet sold himself*, Demosth.; οὐ σιωπήσας ἔσει, for σιωπήσεις, *will you not be silent?* Soph.; θαυμάσας ἔχω, for ἐθαύμασα, *I admired*, Id.; ἦκεις φέρων, for φέρεις, *you bring*, Aristoph.

Frequently also instead of a simple verb in the sense of *to go away*, οἶχομαι with the participle is used; as, ὥχεται ἀποπτάμενος, for ἀπέπτατο, *he flew away*, Hom.

Obs. 4. Sometimes participles seem redundant; as, ληρεῖς ἔχων, *you trifle*, Aristoph.; παλζεις ἔχων, *you jest*, Lucian.

Obs. 5. The participle frequently expresses the means by

which an action is performed ; as, *ληϊζόμενοι ζῶσι*, *they live by plunder*, Xen. So *φεύγων ἐκφεύγει*, Herodot., where the participle is thus far redundant, that it is not necessary to the sense. A more extraordinary redundancy is in *ἐφη λέγων*, Soph.

Obs. 6. The participle of the future is used to express the purpose of an action ; as, *ἦλθον πευσόμενος*, *I came to inquire*, Hom.

Obs. 7. The participle is often joined with the adverb *μεταξὺ*, in whatever case the construction requires, in the sense of the Latin gerund in *dum* ; as, *μεταξὺ θύων*, *inter sacrificandum, while he was sacrificing*, Aristoph. ; *τῷ βασιλεῖ μεταξὺ λουομένῳ προσῆλθε*, *regem inter lavandum adivit, he came to the king while he was bathing*, Diod. Sic. ; *Κλεῖτον μεταξὺ δειπνοῦντα ἐφόνευσε*, *Clitum inter cœnandum interfecit, he killed Clitus while at supper*.

XXXIII. A substantive and participle are put absolute in the genitive ; as,

προσείκτων τῶν πολιμίων, ἵθυγε, *the enemy approaching, he fled*.

Θεοῦ δίδόντος, οὐδὲν ἰσχύει φθόνος, *when God gives, envy prevails not*.

πράσσοντος ταῦτα τοῦ Κύρου, ἐφικνούνται ἄγγελοι, *while Cyrus is doing this, messengers arrive*.

Obs. 1. The genitive of the substantive or a pronoun is often understood ; as, *ἐλθόντων δὲ* (sc. αὐτῶν), *ἔλεξε*, *they having come, he said*, Xen. ; *οὕτω γιγνομένων* (sc. τῶν πραγμάτων), *οἶδα ὅτι παρείη ἂν αὐτὸν*, Id. Sometimes the rest of the sentence may be considered as supplying the place of the substantive ; as, *πῦρ πνεῖν τοὺς ταύρους μυθολογηθέντος*, *it having been fabulously related that the bulls breathed fire*, Diod. Sic.

Sometimes also, though rarely, the genitive of the participle *ῶν* is wanting ; as, *ὧν ὑφηγητῶν*, Soph. Œd. Tyr. 966., as in Latin *quibus ducibus*.

Obs. 2. Nominatives and accusatives absolute are also used, and sometimes datives ; as, *ἐκεῖνοι δὲ εἰσελθόντες, εἶπεν ὁ Κριτίας*, *they having entered, Critias said*, Xen. ; *μὴ θαυμάζε, τέκν' εἰ φανέντ' ἄελπτα μὲκύνω λόγον*, *wonder not, if, my children having unexpectedly appeared, I protract my discourse*, Soph. ; *περιῶντι τῷ ἐνιαυτῷ φαίνονται πάλιν φρουρὰν ἐπὶ τὴν Ἥλιν*, *as the year elapsed, they make another demonstration against Elis*, Xen.

Obs. 3. The absolute case of participles from impersonal verbs is always the nominative ; as,

ἔξ' αὐτῆς ἰσχύει, αἰεῖται πολιμῶν, *when it is in his power to have peace, he*

prefers to be at war, Xen. ; ἀρχιν παρὶν μοι, when it is lawful for me to rule, Eurip. ; ἰσημίνοιον αὐταῖς ἀπαντᾶν ἐνθάδε, εὐδουσι καὶ οὐχ ἤκουσι, although it has been told them to meet here, they sleep and do not come, Aristoph. Thus also the neuter participle of εἰμί· as, ἀδύνατον ὃν σημεῖναι, it being impossible to give a signal, Thucyd. Sometimes an infinitive is omitted, as, οἱ δ' οὐ βοηθήσαντες, δῖον (sc. βοηθῆσαι), ὅγινυς ἀπῆλλον, others not having assisted, when they ought, came off sound, Plato ; ποιήσομαι αὐτοὺς χεῖρον ζῆν, δυνατὸν αὐτοῖς ἄμεινον ; (i. e. δυνατὸν ὃν ζῆν) shall we make them live worse, when it is possible for them to live better? Id. ; which perhaps is the case where a participle in the singular seems to be joined with a noun in the plural ; as, δέξαν δι ταῦτα (sc. ποιεῖν), ἐκέλευον εὐτω ποιεῖν, it having been resolved to do this, they gave orders so to do, Xen.

Obs. 4. The particles ὥς, ὥσπερ, &c. are often put with absolute cases, for the most part in order to express a reason ; as,

ἰσαρεύθη πρὸς Ἰούνιον, ὥς ἐκείνῳ προσῆκον καλέσαι, he went to Junius, as to him it belonged to punish, Plut. ; τῶν ἀδελφῶν ἀμελοῦσιν, ὥσπερ ἐκ πολιτῶν μὲν γιγνομένους φίλους, ἐξ ἀδελφῶν δὲ οὐ γιγνομένους, they neglect their brothers, as if friends could be made of citizens, and not made of brothers, Xen. ; ἐρώτα ὅ τι βούλει, ὥς τάληθ' ἰεοῦντες (sc. ἐμοῦ), ask what you will, in the persuasion that I shall tell the truth, Id.

Obs. 5. Sometimes the absolute case refers to the same person or thing that is expressed before or after by another case ; as, διαβιζηκότες ἦδη Περικλίου, ἠγγέλθη αὐτῷ ὅτι Μίγαρα ἀφίστησι, when Pericles had already crossed over, news was brought him that Megara had revolted, Thucyd.

THE CONSTRUCTION OF VERBALS IN *τέον*.

XXXIV. Verbals in *τέον* govern the dative of a person with the case of their primitives ; as,

μήεις ἀφικτίειν αὐτοῖς, they must abstain from drunkenness.
 νῖοις ζηλωτίον τοῖς γέροντας, young men should imitate the old.
 ἀρετῆς σοι μιταδοτίον τοῖς πολίταις, you must impart virtue to the citizens.

Obs. 1. Verbals in *τίον* are used in the nominative, or the accusative before the infinitive, with εἶναι, in the sense of necessity or propriety, like the Latin gerund in *dum* ; as, ἐπιμελητίον ἐστὶ, νομίζω ἐπιμελητίον εἶναι, we must take care of. The verb is commonly understood, instead of which the participle is sometimes used ; as, ἴγρω μινιστίον ὃν, Xen. Sometimes they agree with the substantives, like the Latin participles in *dus* ; as, ὠφελητίαι σοι ἢ πάλις ἐστὶ, the state must be served by you, Xen.

Obs. 2. Sometimes verbals in *τέον* govern the accusative of a person ; as, τὸν βουλόμενον εὐδαίμονα εἶναι σωφροσύνην διωκτίον καὶ ἀσκητίον, he who wishes to be happy must pursue and cultivate temperance, Plato.

Obs. 3. Verbals are often put in the plural, particularly by the Attics; as, *ἐμοὶ ἐστι πλευστέα, I must sail*, Aristoph.

Obs. 4. The construction of verbals in *τίος* is sometimes imitated in Latin; as, *quam [viam] nobis quoque ingrediendum sit*, Cic.; *æternas quoniam pœnas in morte timendum*, Lucret.

THE CONSTRUCTION OF CIRCUMSTANCES.

PRICE.

XXXV. The price of a thing is put in the genitive; as,

τὴν οἰκίαν ἐπρίατο ταλάντου, he bought the house for a talent.
ἀλλάττειν χρυσοῦ ἄργυρον, to exchange silver for gold.

πίσου διδάσκει; πίντι μιν, Plato; χρυσὸν φίλου ἀνδρὸς ἰδίξατο, Hom.;
δέξα δι' χρημάτων οὐκ ἀνητὴ, Isocr.; ἡμῖς αὐτοῖς οὐ διαμειψόμεθα τῆς ἀρετῆς
τὸν πλούτου, for τὴν ἀρετὴν τοῦ πλούτου, Solon.

Obs. This genitive sometimes has *ἀντὶ* before it; as, *ἀντ' ἀργυρίου διαλλάττειν, Plato.* Also instead of the genitive the dative is used; as, *Καλλιπρὸν σαλάντην περιάμεινος, Chariton.* Or *πρὸς* with the accusative; as, *πωλιῖται πρὸς χρυσίῳ, Athen.*

CRIME AND PUNISHMENT.

XXXVI. The crime and punishment are put in the genitive; as,

ἐμὶ ἀσεβείας ἱγάψατο, he accused me of impiety.
Κλέωνα δώρων ἰλόντις, having convicted Cleon of bribery.

διώξομαι σὶ θυλίας, Aristoph.; τῷ πατρὶ φόνου ἐπιζηλομαι, Plato;
ἱπαιτισσάμινός με φόνου, Demosth.; παλοῦμαι Πισιστάριον ὕβρις, Aristoph.;
ἀσεβείας φεύγων, Plato; ἱερὸν μὲ θανάτου, Ælian.

Obs. 1. This genitive is often accompanied by substantives or other words on which it depends; as, *μή τις ἡμᾶς γράψεται γραφὴν ἀσεβείας, lest any one bring an action of impiety against us, Lucian;* *φεύγων ἐκ' αἰτίας φόνου, Demosth.;* *τούτους διώκομεν περὶ θανάτου, Xen.*

Obs. 2. The crime or punishment, after verbs compounded with *κατά*, is commonly put in the accusative, and the person in the genitive; as, *κατέγνωσαν ἀπάντων θάνατον, they condemned all to death, Thucyd.* Sometimes, however, the crime also is in the genitive; as, *παράνομων αὐτοῦ κατηγορεῖν, Demosth.* Likewise the person is put in the accusative; as, *τούτον μὴ καταγινώσκειν φόνου, Lys.* *Ἐγκαλῶ* has the person in the dative, and the crime in the accusative; as, *ἐγκαλῶν δ' ἐμοὶ φόνους πατρώους, Soph.*

MATTER, AND PART TAKEN HOLD OF.

XXXVII. The matter of which any thing is made, and the part by which any thing is taken, are put in the genitive ; as,

στήλη χαλκοῦ πικιομένη, a pillar made of brass.
ἔλαβον αὐτὸν τοῦ ποδὸς, they took him by the foot.
λύκον τῶν ὠτων κρατῶ, I hold a wolf by the ears.

Obs. The genitive of the material often has *ἐκ* or *ἀπὸ* expressed before it ; as, *τὰς τρεῖς ἐκ κίδερου ποιῶσι, Theophrast.* ; *ἵματα ἀπὸ ξύλων πικιομένα, Herodot.* The dative is sometimes used instead of the genitive ; as, *στεινὰς ἀνέσις πλίζας, Anacr.*

CAUSE, MANNER, AND INSTRUMENT.

XXXVIII. The cause, manner, and instrument are put in the dative ; as,

εὐνοίᾳ τοῦτ' ἵκoinσιν, he did this from good-will.
τούτῳ τῇ τρόπῳ ἦλθον, they came in this manner.
τῇ ξίφει ἐπάταξεν, he struck with his sword.

εὐδ' οὐχ ὕβρει λίγων, Eurip. ; *ἀλγῶ ταῖς σοῖς παποῖς, Soph.* ; *λιμῷ ἀπίθανι, Xen.* ; *εἰσῆμι βίᾳ, Lys.* ; *δρόμῳ ἰχώρει, Thucyd.* ; *γλώσσῃ διυνῇ, Soph.* ; *τῇ γίνῃ Πίρσης, Plut.* ; *τὰς κινήσεις τῇ σώματι, Plato.* Also, *χερήμασιν ἱπαιρούμενος, Plato* ; *οὐκ ἀριστούμενος τῇ κρίσει, Herodot.* ; *χαίρει τῇ εἰρήνῃ, Demosth.* ; *ἀγασθίντες τῇ ἰργῇ, Plato* ; *εὐίργῃ τῷ παροῦσι, Isocr.* ; *οὐκ ἀγαπῶν τοῖς ὑπάρχουσιν ἀγαθοῖς, Lys.* ; *χαλιπῶς ἴφιρον τῇ πολέμῳ, Xen.* ; *ὀλιγοεχρία δυσχεραίνουσι, Plut.* ; *ἀγαναπτοῦντες τῇ πράγματι, Plato* ; *αἰσχύνουμαι ταῖς ἁμαρτίαις, Aristoph.*

Obs. 1. Prepositions with their respective cases are sometimes used instead of the simple dative ; as, *ἐν εἰλίῳ πληγῇς, Anthol.* ; *δῆσας ἐν πίδασι, Plato* ; *ἀπὸ σμικρῆς δαπάνης, Aristoph.* ; *δι' ὁρίων χειρῶν θινῶν, Soph.* ; *ἐκ παντὸς τρόπου, Lys.* ; *ἀμφι, περὶ φόβου, from fear, Æschyl.* ; *ἰθαυμάζοντες ἰφ' ἰπτικῇ, Plato* ; *ἰφ' οἷς ἀλγοῦσι, Demosth.*

Obs. 2. The instrument of an action is sometimes expressed by the genitive ; as, *εἰδόκε νῆες πυρὸς δηλοῖο θέρωνται, until the ships are burnt with hostile fire, Hom.*

MEASURE AND DISTANCE.

XXXIX. Measure or distance is put in the accusative ; as,

ἀπείχῃ ἡ Πλάταια τῶν Θηβῶν σταδίων ἑβδομήκοντα, Plataea is seventy stadia distant from Thebes.

διῦχον ἑκατὶδὶκα πόδας μάλιστα ἀπ' ἀλλήλων, *they were distant about sixteen feet from each other.*

Obs. Measure or distance is sometimes put in the dative; as, ἐξήκοντα σταδίας διάχοντις, *Strabo.*

PLACE.

XL. The question *Where?* is answered by ἐν with the dative; *Whither?* by εἰς or πρὸς with the accusative; and *Whence?* by ἐκ or ἀπὸ with the genitive; as,

ἐν Ῥώμῃ, *at Rome.* εἰς τὰς Ἀθήνας, *to Athens.*
 ἠρμῶτο ἐκ Σάρδων, *he marched from Sardis.*

Obs. 1. The place *where* is sometimes expressed by the dative without ἐν, or by the genitive; as, Μαραθῶνι, *at Marathon*, Thucyd.; ἢ οὐκ Ἀργεὸς ἦεν; *was he not at Argos?* Hom. Likewise the place *whither* is frequently expressed by the accusative alone, or with the termination δε annexed, especially in the poets; as, Θήδας ἦλθε, Hom.; ἵκοντο Τηλέμαχον, *they came to Telemachus*, Id.; Μαραθῶναδε, *to Marathon*, Demosth.; ὄνδε δόμονδε, *to his house*, Hom.

Obs. 2. Adverbs in θι and σι are used to denote the place *where*; in δε, ζε, and σε, the place *whither*; and inθεν and θε, the place *whence*; as, ἀγρόθι, *in the country*; Θήβαζε, *to Thebes*; Ἀθήνηθεν, *from Athens.*

TIME.

XLI. Time *when*, if indefinite and protracted, is put in the genitive, if definite, in the dative; time *how long*, in the accusative; as,

καὶ θέρος καὶ χειμῶνος, *both in summer and winter.*
 ἀφίκοντο τῇ πέμπτῃ ἡμέρᾳ, *they arrived the fifth day.*
 ἐκασίλυσεν μῆνας ἑπτὰ, *he reigned seven months.*

Obs. 1. Time *when* is sometimes put in the accusative, and time *how long* in the genitive or dative; as, ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός, *at the seventh hour the fever left him*, John iv. 52.; βασιλεύσας ἐτῶν, or ἔτεσι, τεσσαραεκαίδεκα, *having reigned fourteen years*, Herodian.

Obs. 2. All the circumstances of time are often expressed with a preposition; as, διὰ χειμῶνος, Xen.; ἐπὶ μῆσιν ἡμέρας, *Lucian*; τῇδ' ἐν ἡμέρᾳ, *Soph.*; ἐπ' αὐτῷ μῆναι, *Herodot.*

PART AND CIRCUMSTANCE REFERRED TO.

XLII. The particular part or circumstance referred to after a general affirmation is put in the accusative; as,

τὸ σῶμα μέγας ἦν, he was large in person.

τὸν δάκτυλον ἀλγί, he is distressed in his finger.

Θουκυδίδης τοῦνομα, Thucydides by name.

Σύρος τὴν πατρίδα, a Syrian as to his country.

παίει με τὸ ὠπτον, he strikes me on the back.

διαφέρουσι τι ἀλλήλων, they differ somewhat from each other.

Obs. 1. The accusative is said to be governed by *κατὰ* understood, instead of which sometimes *εἰς*, *ἐπὶ*, or *διὰ*, is rather to be supplied; as, *τῇ κρήνῃ τὰ πλείστον ἄξια ἐχρῶντο*, (sc. *εἰς*) *they used the fountain for the most solemn purposes*, Thucyd.; *τί ἡμῖν ἀξιώσεις χρῆσθαι*; *for what shall you wish to employ us?* Xen.; *τοιαῦτα ἐπαινῶ Ἀγσίσλαον*, (sc. *διὰ*) *for such things I commend Agesilaus*, Id.

Obs. 2. A dative might be, and sometimes is, put for the accusative; as, *δυνατοὶ καὶ τοῖς σώμασι καὶ ταῖς ψυχαῖς*, Xen. In some instances both cases are used; as, *διαφέροντις ἢ σοφίᾳ ἢ κάλλει ἢ ἐμφίττειν*, Plato.

Obs. 3. This is the Greek construction so frequent in the Latin poets; as, *ps humerosque deo similis*, Virg.

THE CONSTRUCTION OF ADVERBS.

XLIII. Adverbs are joined to verbs and participles, to adjectives, and to other adverbs; as,

ὀρθῶς ποίησις, he did rightly *μέλα φρόνιμος, very prudent.*

Obs. 1. Adverbs of quality are elegantly joined with the verbs *ἔχω*, *πάσχω*, *ποιῶ*, *φέρω*, *φῦμι*, *χράομαι*, &c.; as, *ἡδέως ἔχε πρὸς ἅπαντας*, *be pleasant to all*, Isocr.; *εὖ ποιεῖν καὶ εὖ πάσχειν*, *to do and to receive favors*, Xen.

Obs. 2. Two or more negatives strengthen the negation; as, *οὐκ ἐποίησας οὐδαμοῦ τοῦτο*, *you no where did this*, Demosth.; *μηδὲ ἀρξάτω ἀρχὴν μηδεμίαν μηδέποτε*, *nor let him ever fill any office*, Aeschin.; *οὐδέποτε οὐδὲν οὐ μὴ γένηται τῶν δεόντων*, *nothing that is necessary will ever be done*, Demosth. Except when they belong to two different verbs; as, *οὐ δύναμαι μὴ γέλᾶν*, *I cannot forbear laughing*, Aristoph. So in the phrase *οὐδεὶς ὅστις οὐ*, *nemo non*; as, *οὐδεὶς ὅστις οὐ γιλάσεται*, Plato; *οὐδενὶ ὅτῳ οὐκ ἀποκρινόμενος*, Id.

Obs. 3. *Μὴ* often seems redundant before the infinitive, after words containing a denial; as, *ἀπαγορεύουσι τοῖς ἀσθινοῦσι μὴ χρῆσθαι ἱλαίᾳ*, Plato;

ἡρνήτο μὴ διυλὸς εἶναι, Æschin. ; ἴσχυι μὴ στίλλειν στρατὸν, Eurip. ; ἀπειχόμενοι μὴ ἰππεύειν, Xen. ; ἡ ἀπορία τοῦ μὴ ἡσυχάζειν, Thucyd.

Obs. 4. The modes required by particular adverbs are as follows, with the exception of the infinitive, for which see Rule XXIX. Obs. 3.

1. ὥς, ὥρα, *as long as*, take the indicative or subjunctive ; as, ἵως ἔζη, *as long as he lived*, Demosth. ; ὥρ' ἰθίλητον, *as long as you please*, Hom. In the sense of *until*, the indicative, optative, or subjunctive ; as, ὥρ' ἀφίποντο, Hom. ; περιμένοντες ἵως ἀνοιχθῇ τὸ δισμωτήριον, Plato ; μέμνιστε ὥρα κ' ἔλθωσι, Hom.

ἄχρι, μέχρι, ἵσται, *as long as*, take the indicative ; as, ἄχρ' ἰστέον τοῦ ἡλίου φάος, Athen. In the sense of *until*, the indicative or subjunctive ; as, μέχρις οὗ ἰταλιύτῃσι, Thucyd. ; μέμνιστε οὐ ἀπὲλθης, Xen.

Μέσφα, *until*, takes the indicative ; εἰσέκει, commonly the subjunctive ; as, μέσφ' αἰσὼν εἰσινόησαν, Apoll. Rh. ; εἰσέκειν ἔλθης, Hom.

Πρὶν, *before*, is joined with the indicative, optative, or subjunctive ; πάρος, with the indicative ; as, πρὶν ἀπιδωκεῖν, Demosth. ; οὐδαμῶς ἀφίεσαν, πρὶν παρὰθεῖν αὐτῷ ἄριστον, Xen. ; πρὶν ἀκούσης, Hesiod.

2. Ὅτε, ὁπότε, ἡνίκα, ὁπνίκα, εὖτε, when, ἐπεὶ, ἐπειδὴ, *after* or *when*, take the indicative or optative, and sometimes the subjunctive ; as, ὅτε ἴδωκε, Hom. ; ὁπότε ἐξίλθοντο, Thucyd. ; ὅτε γηράσκωσι, Hom. Ὅταν, ἐπὶ ὅταν, ἐπὰν, ἐπειδὰν, usually the subjunctive, sometimes the optative, the indicative rarely ; as, ὅταν ταῦτα λίγης, Plato ; εἰσέσθι ἐπειδὰν ἀκούσῃσι, Demosth. ; ὁπότεαν ἀνάγκασθῇμι, Plato.

Ὡς, ὥπως, when or *after*, take the indicative or optative ; as, ὥς εἶδον, Thucyd. ; ὥπως γίνετο νῦξ, Herodot. In the sense of *as, how*, they take the indicative, optative, or subjunctive ; as, ἦμεν ὥς ἐκίλεις, Hom. ; βαλλέτω ὥς ἐθίλοι, Theocr. ; οὐκ οἶδ' ὥπως εἶπας, Eurip.

Ἄμα, αὐτίκα, *as soon as*, are joined with the indicative ; as, αὐτίκα τε εἶδον, *as soon as I saw him*, Herodot.

Ἵνα, where, is generally followed by the indicative ; as, οἶδ' ἵ' εἰσέ, Aristoph.

* 3. Μὴ, when it expresses a wish, takes the optative ; when a prohibition, the present imperative, or the aorist subjunctive ; as, μή σε βασιλῆα Κροῖον ποιήσῃσι, *may Jupiter not make thee king*, Hom. ; ἔξαυδα, μὴ κούθι νόσφ', *speaking out, conceal it not in your mind*, Id. ; μὴ φροντίσης, Aristoph.

4. Εἰ γὰρ, εἴθε, ὥς, *O that, utinam*, are construed with the optative ; as, εἰ γὰρ τοῦτο θιοὶ ποιήσαιεν, Herodot. ; εἴθ' ἀπόλοιτο βῶν γένος, Hom. ; ὥς ἰ ταδὶ πορὼν ὄλοιντο, Soph. So πῶς ἂν in like manner ; as, πῶς ἂν θάνατον, Soph. Sometimes εἰ is used alone ; as, εἰ μοι γίνετο φθόγγος ἐν βραχίονι, Eurip. Hec. 830. Εἴθε is also put with the infinitive ; as, εἴθε μοι τλάζεσθαι, Epigr. When the wish relates to any thing past, it is joined with the indicative ; as, εἴθε σοι τότε συνιγνόμεν, Xen.

Εἰ γὰρ, εἴθε, ὥς, are often prefixed to the imperfect and second aorist of ὀφείλω, with an infinitive following ; as, αἶθ' ὀφίλεις ἀπήμων ἦσθαι, Hom. ; ὥς ὤφειλες αὐτόσφ' ὀλίσθαι, Id. Sometimes the particles are omitted ; as, ὤφιλε Κύρος ζῆν, Xen. Later writers use ὤφιλον, ὤφιλε, adverbially ; as, ὤφιλε μὴδ' ἱγνόντο θοαὶ νίσι, Callim. ; ὤφιλον ψυχρὸς ἦς, Apocal. iii. 15.

XLIV. Adverbs of place, time, cause, quantity, concealment, separation, exception, exclamation, and adverbial nouns, govern the genitive; as,

ἄχρι τοῦ ὄρους, *as far as the mountain.*
 μέχρι τῆς μάχης, *until the battle.*
 ἕνεκα Ἑλένης, *on account of Helen.*
 τῶν τοιούτων ἄδην, *abundance of such.*
 λάβρα τοῦ πατρὸς, *without the knowledge of his father.*
 ἄνω καμάντου, *without labor.*
 χωρὶς τῶν ὀνομάτων, *except the names.*
 φῦ τῆς Ἑλλάδος! *alas Greece!*
 ποταμῶν διπν, *like rivers.*

ἄγχι θαλάσσης, Hom.; ἄνωθι ἡμῶν, Aristoph.; ἰγγὺς τῶν κομῶν, Xen.; ἴσω δέμων, Æschyl.; ἑνεθὶ τῆς γῆς, Herodot.; ἐνθὺ Πιλλήνης, Aristoph.; ἴν' ἵ' κακοῦ, Soph.; μεταξὺ Σύρων καὶ Παφλαγόνων, Herodot.; πέραν τοῦ Ἑλλησπόντου, Thucyd.; τῇλε φίλων, Hom.; ἴως τῆς τρίτης ἡμέρας, Matth. xxvii. 64.; σηνικαῦτα τοῦ Θίρου, Aristoph.; τρεῖς τοῦ ἱναυτοῦ, Plato; τῶν ἱμῶν ἱκατι κακῶν, Eurip.; ἄλλις παιδων, Id.; κρύφα τῶν Ἀθηναίων, Thucyd.; ἄτις καμάντοις, Hom.; δίχα ἐκείνων, Soph.; πλὴν Ἀριστοδήμου, Herodot.; βαβαὶ τοῦ Θούριου, Lucian; ὦ τῆς ἀθλίας πόλει, Plut.; χάριν Ἑκτορος, Hom.; ἐνώπιον τοῦ Θεοῦ, Galat. i. 20.

Obs. 1. The genitive is often governed by ἕνεκα, *on account of, with respect to*, understood; as, σέ εὐδαιμόνισα τοῦ τρόπου, *I esteemed you happy on account of your disposition*, Plato; τῇσδ' ἀπάτης κοτιέων, *angry on account of this deception*, Hom.; μακάριος τῆς τύχης, *happy by his fortune*, Aristoph.

To this place seem to belong such examples as the following: ὡς ἐγὼ μνήμῃς ἔχω, *as I am with respect to memory, as far as I remember*, Plato; ἰδίων ὡς ποδῶν ἔχον, *they followed as fast as they could run*, Herodot.; οὐ γὰρ οἶδα παιδείας ὅπως ἔχει καὶ δικαιοσύνης, *for I know not how he is with respect to learning and justice, how learned and just he is*, Plato; καλῶς ἔχοντις μέθης, *being pretty drunk*, Herodot.; χρημάτων εὖ ἔκειν, *to be well with respect to riches, to be very rich*, Id. By some, however, περὶ is understood.

Obs. 2. Some of these adverbs are also joined with the dative; as, ἀγχοῦ τῇ ἴσῳ, Herodot.; ἰγγὺς ἡμῖν, Xen.; ἱμπαλιν τοῖσι ἀνθρώποις, Herodot.; ἰδὼν ἄλλω, Pind.; τούτοις ἔξῃς, Plato; σοὶ τίλας, Æschyl.; σταδίῳ τῇ τικνόντι πλυσίον, Eurip.; τύμβῳ σχιδόν πατρὸς, Pind. And a few with the accusative; as, Ἴλιον ἴσω, Hom.; ἔξω τὸν Ἑλλησπόντον, Herodot.; παρὶξ ἄλλα, Hom.; πῆρξ τὸ τυχεύς, Herodot.

Obs. 3. Many adverbs of exclamation are frequently joined with other cases besides the genitive, and some with other cases only; as, φεῦ τοῦ ἀνδρός! Xen.; φεῦ τύλας! *ah wretched me!* Soph.; αἶ, αἶ, τῶν νεογνῶν μου παιδιῶν,

Lucian ; αἶ τὸν Ἀδωνιν, Bion ; ὦ τῆς ἀθλλας πόλεως, Plut. ; ὦ τάλας ἐγὼ, Soph. ; ὦ ἐμὲ δειλάν, Callim. ; ὦ Κροῖσε, Herodot. ; οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, Matth. xxvi. 24.

Οἷ with the dative μοι added to it is often construed with the nominative ; as, οἶμοι δειλῆς, Aristoph. Instead of οἶμοι, ᾧ μοι is often used ; as, ᾧ μοι ἐγὼ δειλῆς, Hom. Sometimes a genitive accompanies, governed by ἵνακα understood ; as, οἶμοι τῶν ἰμῶν ἐγὼ κακῶν, Eurip. ; ᾧ μοι ἰμῆς ἄτης, Soph. Similarly ἰώ μοι τύχης, Eurip.

Adverbs of exclamation are sometimes omitted ; as, τῆς τύχης ! (sc. ὦ) *the misfortune !* Xen. ; ὦ Ζεῦ βασιλεῦ, τῆς λιπρότητος τῶν φρενῶν ! *O Jupiter ! the acuteness of his mind !* Aristoph.

Obs. 4. Other adverbs have also a government of cases.

1. Adverbs of accompanying govern the dative ; as, εἵνιδ' ἄμ' ἐμοί, *go in with me*, Aristoph. ; ἅμα τῷ ἵππῳ τοῦτο ποιήσαντι, *as the horse did this*, Herodot. ; ὁμοῦ τοῖς ἵππευσι, *together with the cavalry*, Polyb.

2. Adverbs of showing are construed with the nominative ; as, ἰδὼν ὁ νῖός σου, *behold thy son*, John xix. 26. ; ἴδε ὁ ἄνθρωπος, *behold the man*, Ibid. v. 5.

3. Adverbs of swearing take the accusative ; as, νῆ τὸν Ἡρακλέα, *by Hercules*, Demosth. ; ναὶ μὰ τόδε σκῆπτρον, *by this sceptre*, Hom.

Νῆ always affirms ; μὰ, on the contrary, generally denies, except when joined with ναί. Sometimes μὰ is omitted ; as, οὐ, τίνδ' Ὀλυμπος, Soph. Antig. 758.

XLV. Some derivative adverbs govern the case of their primitives ; as,

ἀξίως ἑαυτοῦ εἰρηκεῖ, *he has spoken worthily of himself.*
 ὥστε ὁμοίως ἐμοί, *you know in like manner as I.*
 μᾶλλον ἐμοῦ σὶ φιλῶν, *loving you more than me.*
 μάλιστα πάντων ἀνθρώπων, *the most of all men.*

THE CONSTRUCTION OF CONJUNCTIONS.

XLVI. Conjunctions generally couple similar modes and cases ; as,

ἀνίστη καὶ εἶπεν ὧδε, *he rose up and spoke as follows.*
 ἰμοὶ μήτι χρυσὸν μήτι ἀργυρὸν δίδου, *give me neither silver nor gold.*

Obs. 1. To this rule belong, not only the copulative and

disjunctive conjunctions, but several others, as also adverbs of likeness; as,

ἀρίοισιν ἥτις ὑμῖν ἀνδράσιν ὁμίλησα, Hom. ; τοῦτο οὕθινι γίνεται πλὴν σοί, Theophrast. ; ἰφάνη κοινοῦτος, ὥσπερ νεφέλη λιυκῇ, Xen. ; φέρον σάκος ἥντι πάροπον, Hom.

Obs. 2. Sometimes different modes and cases are coupled together; as,

πλὺσί μου, καὶ ἱπαρήγοις, Orpheus ; σίγα τι καὶ μηδὲν εἰπῆς, Herodot. ; πείθωμιν ἢ δώροις, ἢ χάρισιν, ἢ ἀμφοτέρω, Plato ; παρέχουσιν ἑαυτὸν ὥσπερ γυνὴ εὖ ποιῶν, i. e. αὐτῶς, ὥσπερ γυνὴ ἑαυτὴν παρέχου, Xen.

XLVII. The conjunctions *ἵνα*, *ὅφρα*, *ὅπως*, *ὥς*, *μη*, commonly take the optative when the leading verb denotes past time, and the subjunctive when it denotes present or future; as,

ἦλθον ἵνα ἴδοιμι, *I came that I might see.*

ἔρχομαι ἵνα ἴδω, *I come that I may see.*

ἴδυσθαι μὴ πάθοιτί τι, *I feared that something might befall you.*

βιδῶ μὴ πάθῃτί τι, *I fear that something may befall you.*

Obs. 1. Sometimes these conjunctions take the subjunctive when the preceding verb denotes past time, and the optative when it denotes present or future; as, ἴδυσθαι μὴ μολυθῶσι, Thucyd. ; ἀπάξω σε ὥς ἴδω, Lucian. They are likewise frequently found with the indicative of the past and future tenses; as, ἵνα ἤκουσας, *that you might hear*, Plato ; θίλγαι θάρσ' Ἰθάκης ἐπιλήσεται, she fascinates him that *he may forget Ithaca*, Hom. ; especially *μη*, which is sometimes put with the present indicative; as, διμαίνω μὴ σε δώσω, Theocr. ; μὴ τις φαντάζεται, *lest some one appear*, Eurip.

Ὡς, ὥσπερ, *that, so that*, take the indicative or infinitive; as, οὕτω δ' ἔστιν ἀναιδὴς, ὥσ' ἐτόλμα λέγειν, Demosth. ; τίς οὕτως ἀνέλαστος ἦν, ὥς ἀποκτείναι τὸ καλὸν ἐκείνο μυρμήκων; Lucian. But ὥσπερ, *therefore*, is joined with all the modes.

Ὡς, *that*, in quoting the words or sentiments of another, takes the indicative or optative; as, λέγουσιν ὥς ἰγνημι, Xen. Likewise ὅτι, as, ἔλιξεν ὅτι πίμπρυσσεν σφῶς ἐ' Ἰνδῶν βασιλεὺς, Xen. Also in the sense of *because*; as, χαίρω ὅτι εὐδοκίμῃς, Plato ; ἰθαύμασας ὅτι οὐ στίμψαιμί σοι, Id.

Obs. 2. Other conjunctions are variously construed.

1. *Εἰ*, *if*, takes the indicative or optative, and sometimes the subjunctive; as, τοῦτον ἰάσσομαι, εἰ σὺ κτελεύεις, Hom. ; περιμένειμ' ἂν, εἰ μοι λέγοις, Plato ; εἰ δὲ μίνης, Theocr.

2. *Ἄν*, in the poets *κὶ* or *καὶ*, is put with all the modes and participles, to which it gives a potential sense.

With the indicative; as, εἰ παρῇ, ἤριτο ἄν σοι, *if he were present, he would ask you*, Lucian ; αὐτοῦ γὰρ κ' ἀπωλόμινθα, *for we should have perished there*, Hom. It often expresses the repetition of an action; as, ἐπεὶ τοῦτο γίνετο, ἤτοι ἂν εὐδῆς, *whenever this happened, they came immediately*, Xen. ;

ἔκως ἴλθαι, λάβειναι ἂν Ἑλληνίδα ἰσθῆτα, as often as he came, he assumed a Grecian habit, Herodot. Also ability, in past actions; as, πλεῖν πᾶς τις ἤθετο' ἂν, every one could hear the sound of the blow, Eurip. With the future it seems to soften the decisiveness of the sentence; as, τοὺς ἂν ἰγὼν ἐπιψομαι, I will select these, Hom.; ἥδιον ἂν ἀριστήσομεν, we shall dine the more pleasantly, Xen.

With the optative; as, οὐκ ἂν γνώεις εἰ σοι εἴπωμι τοῦτο, you would not know, if I should tell you his name, Plato. It often expresses volition; as, ἡδίας ἂν ἀκούσαιμι, I would gladly hear, Plato. Or ability; as, νῦν γὰρ κεν ἴλοι πόλιν, for now he might take the city, Hom.; οὐκ ἂν δὴ μίνους Μενέλαος; could you not withstand Menelaus? Id. Sometimes it gives to the verb the sense of the future; as, μένου' ἂν, I will stay, Soph. Also of the imperative; as, χωρεῖς ἂν ἴσω σὺν τάχει, go in quickly, Soph.

With the subjunctive, to which it often gives the sense of the future; as, ἰγὼ δὲ κεν αὐτὸς ἴλωμαι, I myself will take it, Hom.; τί οὖν ἂν εἴπαιεν οἱ νόμοι; what will the laws say? Plato. Sometimes it expresses ability; as, οὐκ ἂν πτόνης τύραννον, you cannot kill the tyrant, Eurip.

With the imperative, though rarely; as, ἴδεο' ἂν, εἰ τοῦτ' ἴσθ' ἂν, I would have done it, be assured, Soph.

With the infinitive; as, ἐπ' οὐδὲν ἴφασαν ἱερὸν αὖ τοῦτο, they said that for no consideration would they do this, Herodot.; οὐ εὖ κάλλιον ἂν Γοργίου ἀπεκρίνασθαι; do you think that you can answer better than Gorgias? Plato.

With participles; as, οἱ ῥηδίας ἀποκτινύντες, καὶ ἀναδυσσόμενοι γ' ἂν, εἰ οἷοι τ' ἦσαν, who would readily kill and bring to life again if they were able, Plato.

After the relatives *ὅς*, *ὅστις*, *ὅπου*, &c. ἂν has mostly the signification of the Latin *cunque*, *soever*, in which case it is generally followed by the subjunctive, sometimes by the optative, rarely by the indicative; as, οὗς ἂν πείθωσι, whosoever they persuade, Thucyd.; πορεύεσθαι ἵπποι ἂν θίλῃσι, to go whithersoever you please, Xen.; ὅς κεν ἐπύκτι, whosoever marries her, Hom.; ὅ ττι κεν ἰθίλι, whatsoever he will, Id.

**Ἄν* is often repeated in the same member of a sentence; as, εἰ πονηρὸν ἦν, Ὅμηρος οὐδέποτε ἂν ἐποίησεν τὸν Νέστορα ἀγορευτὴν ἂν, if it were dishonest, Homer would never have made Nestor an orator, Aristoph.; ἀλλὰ γὰρ εἰ εὖ ἂν, ἢ σὺ δὲ ξάρις ἴσως, σώσαιμ' ἂν, I cannot save you by force, as you think perhaps, Eurip. Sometimes it is omitted; as, εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδὲν, for οὐκ ἂν ἠδύνατο, if this man were not of God, he could do nothing, John ix. 33.; ὁ οὐ δύο γ' ἄνδρες φέρονται, which two men could not carry, Hom.; ἢ ῥά νύ μοι τι εἰθεῖο; indeed would you at all obey me? Id.

3. *Εάν*, by contraction *ἄν* or *ἂν*, in the Ionic poets *ἔικε* or *εἰκε*, *if*, takes the subjunctive; as, ἰὰν ἐξετάζῃς, εὕρησιν, if you examine, you will find, Demosth.; ἂν ταῦτα ἐμολογήσωμαι, γιλάσεται, if we grant this, he will laugh, Plato; εἰ δὲ κεν μὴ δώσω, ἰγὼ δὲ κεν αὐτὸς ἴλωμαι, but if they do not give it, I will take it myself, Hom.

Sometimes, however, the indicative is found; as, ἂν τι συνήκαμεν, Cebet. Tab. 39. Also the optative, particularly with *εἰ* κεν or *εἰκε*; as, ἂν περὶ τινος ἐξαμάρτυν, Isocr.; εἰκε ἰθίλιν γε μένους, if you voluntarily stay, Hom.

4. *Ἐπει*, *ἐπειδὴ*, *ἐπει*, *ἐπειδὴ*, *ἐπει*, since, for as much as, commonly take the indicative, the optative rarely; as, μή με κτεῖν ἐπει οὐχ

ἰμογόστριος "Εκτορές εἰμι, *do not kill me, since I am not the brother of Hector*, Hom. ; ἱαντοῦ εἶναι φησὶν, ἐπίστιρε Κύρου ἦσαν, *he says they are his, since they belonged to Cyrus*, Xen.

Obs. 3. When the relatives *ὅς*, *ὅστις*, *οἷος*, *ὅπου*, *ὅθεν*, &c. refer to indefinite persons or things, they commonly take the optative without *ἄν* if the verb in the preceding clause denote past time, and the subjunctive with *ἄν* if it denote present or future; as, *ἵππιδον οὐδ' ἴδουν*, Thucyd. ; *δίδωσιν οἷς ἄν ἰδίλῃ*, Pind. ; *κατισθίαι ὅν πε λάβῃσι*, Hom. ; *οὐκ εἶχον ὅπου ἱπιδάσκοντο τοῦ ἀργυρίου*, Demosth. ; *ὅπου ἄν θύωσι, πυρὴν καίουσιν*, Herodot.

Sometimes *ἄν* is put with the optative ; as, *ὅς ἄν αὐτὸν ἀρίσκει τρέπας*, Plato. Also the subjunctive is frequently used without it ; as, *ὅστις Μίνωτα μὴ γιγνώσκη*, Plato ; *ὅπη ἵππαστος βούληται*, Id.

When definite persons or things are referred to, the relatives are followed by the indicative.

THE CONSTRUCTION OF PREPOSITIONS.

XLVIII. The prepositions *ἀντὶ*, *ἀπὸ*, *ἐκ*, *πρὸ*, govern the genitive ; *ἐν*, *σὺν*, the dative ; and *εἰς*, the accusative ; as,

Ἀντὶ, for.

For ; *ἄρ' ἀντὶ ταύτης τῆς εὐεργεσίας χάριν αὐτῷ εἰδείς* ; *should you thank him for this benefit* ? Xen.

Before ; *ἀντὶ χρημάτων ἰλίσθαι τὴν δόξαν*, *to choose glory before wealth*, Isocr.

Instead of ; *μάστιγας ἀντὶ ὅπλων ἔχοντες*, *having whips instead of arms*, Herodot.

Against ; *ἀντ' Ἀλάντος εἰσάατο*, *he went against Ajax*, Hom.

Ἀπὸ, from.

From ; *ἀπ' Ἀργείας ἦλθον*, *they came from Argos*, Pind. Of time, *ἀπὸ τῆσδε τῆς ἡμέρας*, *from this day*, Plato.

After ; *ἀπὸ δείπνου*, *after supper*, Herodot.

At ; *ἀπὸ τρίτης ὥρας τῆς νυκτός*, *at the third hour of the night*, Acts, xxiii. 23.

By ; *ἀπὸ πολέμου ἐφθάρησαν*, *they were wasted by war*, Thucyd.

Of ; *ἀπ' ἑκατὸν παίδων εἰς μόνους ἀπέρχοντο*, *of a hundred children one only escaped*, Herodot.

For, by reason of ; *καὶ οὐκ ἤδυνάτο ἀπὸ τοῦ ὄχλου*, *and he could not for the crowd*, Luke, xix. 3.

With ; *ἡ λίθος ἀφ' ἧς τὸ πῦρ ἄπτουσι*, *the stone with which they light the fire*, Aristoph.

Without ; *ἀπὸ τῶν ὅπλων*, *without their arms*, Thucyd.

ἀπὸ τετταράκοντα σταδίων τῆς θαλάσσης, *forty stadia from the sea*, Diod. Sic. ; *ἀπὸ θυμοῦ μᾶλλον ἰμοὶ ἴσται*, *thou shalt be further removed from my heart, shalt be hated by me*, Hom. ; *οἱ ἀπὸ τῆς Στωῆς*, *ἀπὸ τῆς Ἀκαδημίας*, *the Stoics, Academics*, Lucian ; *οἱ ἀπὸ Πλάτωνος*, *the Platonics*, Plut. ; *οἱ ἀπὸ Πελοποννήσου*, *the Peloponnesians*, Herodot.

Ἐκ, out of.

- Out of*; ἀνιήσας ὕδωρ ἐκ τοῦ φρέατος, *having drawn up water out of the well*, Plut.
From; ἐκ θαλάσσης ἕς θάλασσαν, *from sea to sea*, Herodot. *Of time*, ἐκ νεότητος, *from our youth*, Hom.
Of; ἐκ κηροῦ πικτοιμήνα, *made of wax*, Lucian.
After; ἐκ μισημερίας, *after noon*, Æschin. Socr.; ἐκ τοῦ πολέμου, *after the war*, Thucyd.
For, in consequence of; ἐκ τούτου θανατώθη, *for this he was condemned to death*, Xen.
By; ἐκ τοῦ φίλων πεισθῆσα; *by which of her friends persuaded?* Soph.
With; ἐξ ἑνὸς στόματος ἀνέκραγον, *they cried out with one voice*, Aristoph.

Πρὸ, before.

- Before, of place*; πρὸ τῶν θυρῶν ἐστῶς, *standing before the door*, Eurip.
Of time; πρὸ τοῦ πολέμου, *before the war*, Thucyd.
Of preference; πόλιν προτιθέντες, *to choose war before peace*, Dionys. Hal.
For, in behalf of; μάχεσθαι πρὸς τι παῖδων καὶ πρὸς γυναικῶν, *to fight for wives and children*, Hom. *Instead of*; θανάτῳ πρὸς αἰῶνα, *to die for him*, Eurip.

Ἐν, in.

- In*; ἐν τῷ κήπῳ περιπατῶν, *I happened to be walking in the garden*, Plato.
Among; ἦστο ἐν μνηστῆρσι, *he sat among the suitors*, Hom.
Before; ἐν μάρτυσι πλείον ἢ τρισμυρίοις, *before more than thirty thousand witnesses*, Plato.
On; ἐν τοῖς τοίχοις ἔγραφε, *he wrote on the walls*, Aristoph.
During; ἐν δὲ τῇ κακῇ ἀνιμνήσθαι τούτῳ τοῦ ἔτους, *during the plague they called to mind this prediction*, Thucyd.
In the power of; ἐν τῷ Θεῷ τὸ τέλος ἦν, *the end was in the power of God*, Demosth.
With; ἐν πέλταις καὶ ἀκοντίοις, *with shields and darts*, Xen.
Into; διαβάντας ἐν τῇ Σάμῳ, *having passed over into Samos*, Pausan.
At; μετὰ τὴν ἐν Σαλαμῖνι ναυμαχίαν, *after the naval fight at Salamis*, Æschin.
According to; ἐν ταῖς νόμοις τοῖς ἡμῖν ἐσσι, *according to our laws*, Isocr.
By; ἐν δὲ ταύτοις τοῖς νομοθετοῦσι μὴ θεῶν νόμον μὴδὲν, *by these magistrates enact no law*, Demosth.
Of; ἢ οὐκ οἶδασι ἐν Ἠλίᾳ τί λίγυι ἡ γραφή; *wot ye not what the scripture saith of Elias?* Rom. xi. 2.
For; λαβεῖν ἐν φέρῃ Κοίλῃν Συρίαν, *to receive Cœle Syria for a dowry*, Polyb. *On account of*; περιεφύτας ἐν τῇ ποιήσει, *celebrated for his poetry*, Herodot. Vit. Hom.
Against; ἐν ἡμῶν θρασυῖ, *bold against me*, Soph.
τὸν Περικλέα ἐν ἰργῇ ἐν αἰτίᾳ ἔχον, *they were angry with, they blamed Pericles*, Thucyd.; ἔστι σοι ἐν ἡδονῇ; *is it agreeable to you?* Eurip.; ἐν ὁμοίᾳ ποιῆσθαι, *to esteem equally*, Herodot.; ἐν ἰλαφῇ ποιῆσθαι, *to make light of*, Id.

Σύν, *with.*

- With* ; διῦρε φλυσιὶ σὺν Μινελάῳ, *he came hither with Menelaus*, Hom.
On the side of ; σὺν τοῖς Ἕλλησιν εἶναι, *to be on the side of the Greeks*, Xen.
With the assistance of ; ἐνίκησιν σὺν Ἀθηνῇ, *he overcame with the assistance of Minerva*, Hom.
Against ; ὅτι καὶ αὐτὸς σὺν ἐκείνῳ μάχοιτο, *that even he himself would fight against him*, Xen.
Besides ; σὺν πᾶσι τούτοις, *besides all these things*, Luke, xxiv. 21.
According to ; σὺν τῷ νόμῳ, *according to the law*, Xen.
In, at the time of ; σὺν τῷ πίνῳ, *in drinking*, Anacr.

Εἰς, *into.*

- Into* ; ἤλαυνον εἰς τὸ ἄστυ, *they drove into the city*, Herodot.
To ; ἦκετο δ' εἰς Κρέοντα, *he came to Creon*, Hesiod.
Till ; καί κιν εἰς ἡὺ ἀνασχέομαι, *I could certainly bear it till morning*, Hom.
Towards ; εὖνοια εἰς τοὺς Ἕλληνας, *good-will towards the Greeks*, Isocr.
Against ; πλημμελοῦσιν εἰς τὸ ἱερόν, *they offend against the temple*, Demosth.
In ; εἰς τὴν ἐκκλησίαν καθιζόμενος, *sitting in the assembly*, Æschin.
Within ; εἰς τόξουμα ἀφικίσθαι, *to come within bow-shot*, Xen.
Among ; φιλοδοξῶν εἰς τοὺς Ἕλληνας, *seeking reputation among the Greeks*, Polyb.
Before ; εἰς πάντας αὐδα, *speak before all*, Soph.
Upon ; εἰς ἀλλήλας ἐμπίπτουσαι, *falling upon one another*, Aristoph.
About ; εἰς ἑσπέραν, *about evening*, Aristoph. Of number ; εἰς ἄνδρας ἑξήκοντα, *about sixty men*, Thucyd.
For ; παρῆχεν χρεῖματα εἰς τὸ ναυτικόν, *he furnished money for the naval forces*, Thucyd.
On account of ; εἰς δικαιοσύνην ἰπαινίσθαι, *to be praised on account of justice*, Aristot.
With respect to ; εἰς τίνα εὖτυχον, *to be happy with respect to children*, Eurip.
Concerning ; οὐδὲν εἰς αὐτὸν ἔχω λῆγειν, *I have nothing to say concerning him*, Pausan.
By ; μήτις εἰς Ἱερουσόλυμα, *neither by Jerusalem*, Matth. v. 35.

XLIX. The prepositions *διὰ*, *κατὰ*, *ὑπὲρ*, govern the genitive and accusative ; and *ἀνά*, the dative and accusative ; as,

Διὰ, through, on account of.

With the Genitive.

- Through* ; περιέρχμενοι διὰ τῆς Λιβύης, *going through Libya*, Thucyd.
By ; διελθόντες αὐτοῖς δι' ἑρμηνέως, *he treated with them by an interpreter*, Xen.
With ; διὰ μίλανος ἔγραφε, *he wrote with ink*, Plut.
During ; διὰ πάσης τῆς νυκτός, *during the whole night*, Herodot.

- After ;* διὰ μακροῦ χρόνου, *after a long time*, Æschyl.
Above ; ὅλης ἀξίον διὰ πάντων, *above all worth seeing*, Herodot.
In ; διὰ χειρὸς ἔχουσιν, *to have in one's hand*, Athen.
Among ; Ὁμηροῦ τιτίμακα δι' ἀνθρώπων, *Homer has honored him among men*, Pind.
Near ; κατιστρατοπέδισι διὰ τῆς πόλεως, *he encamped near the city*, Polyb.
διὰ τίλους, continually, Isocr. ; *διὰ τρίτου ἔτους, every third year*, Herodot. ; *διὰ φόβου εἶναι, to fear*, Thucyd. ; *δι' ὑποψίας γινίσθαι, to be suspected*, Plut. ; *δι' ὀργῆς ἔχουσιν τινὰ, to be angry with any one*, Thucyd. ; *δι' οἴκτου λαβεῖν, to commiserate*, Eurip. ; *διὰ μάχης εἶναι, ἀφιπίσθαι τινί, to give battle*, Herodot.

With the Accusative.

- On account of ;* διὰ Λακεδαιμονίου Ἰφρυγον, *they were banished on account of the Lacedæmonians*, Xen.
By means of ; διὰ Κροῖσον ἐκφυγεῖν, *he escapes by means of Cræsus*, Herodot.
By ; διὰ τούς χρηστούς τιμᾶται, *he is honored by the good*, Aristoph.
Through ; ἔξ διὰ πύχας ἤλθε χαλκός, *the spear penetrated through six folds*, Hom.
In ; νόμοι δι' αἰθέρα τικνωθέντες, *laws made in heaven*, Soph.

Κατὰ, *at, according to,*

With the Genitive.

- At ;* κατὰ σκοποῦ τοξεύειν, *to shoot at a mark*, Herodian.
Of ; ταυτὸν κατὰ τῆς ἀρετῆς φατίον ἵσθι, *the same must be said of virtue*, Plut.
Against ; κατ' ἰμοῦ μάρτυρας παρίσθαι, *to produce witnesses against me*, Plato.
Upon ; κατὰ γῆς πίπτειν, *to fall upon the ground*, Dionys. Hal.
In ; καθ' ὕδατος διατῶμινα, *living in the water*, Lucian.
Under ; ὕπαι κατὰ τῆς γῆς, *to go under the earth*, Plato.
From ; ἄλλοντο κατὰ τοῦ τείχους, *they leaped from the wall*, Xen.
Through ; κατὰ τῆς νήσου διασπάρησαν, *they were dispersed through the island*, Polyb.
By ; ἔξορκίζω σε κατὰ τοῦ Θεοῦ, *I adjure thee by God*, Matth. xxvi. 63.

With the Accusative.

- According to ;* καθ' Ὁμηρον, *according to Homer*, Plato.
During ; αὐλίσουσι κατὰ πάντα τὸν πλόον, *they pipe during the whole voyage*, Herodot.
In the time of ; τῶν Ἐχινάδων κατὰ τὰ Τρωϊκὰ Μήγητα ἄρχουσιν φησὶ, *he says that Meges governed the Echinades in the time of the Trojan war*, Strabo.
Through ; κατὰ τὴν πόλιν ἔλθιν, *through the whole city*, Dionys. Hal.
In ; κατ' οὐρανὸν ναίει, *he dwells in heaven*, Eurip.
Among ; κατὰ ῥωπήϊα πυκνὰ κίμιστα, *we lay among the thick bushes*, Hom.

- By ;* κατὰ γῆν καὶ κατὰ θάλασσαν, *by land and by sea*, Isocr.
Near ; κατὰ τύμβον, *near the tomb*, Æschyl.
Before ; ἵνα σοι κατ' ὀφθαλμοὺς λίσγη, *that he may speak to you before your face*, Aristoph.
Opposite to ; κατὰ Λακιδαιμονίους ἴστησι Πέρσας, *he placed the Persians opposite to the Lacedæmonians*, Herodot.
At ; κατ' αὐτοὺς αἰὲν ἔρα, *he continually looked at them*, Hom.
To ; ἵκοντο κατὰ στρατόν, *they came to the army*, Hom.
Towards ; ἥπιος κατὰ τοὺς πολίτας, *mild towards the citizens*, Herodot.
After ; κατ' αὐτὸν ἄλλοι ἀνίβαινον, *after him others ascended*, Herodot.
On account of ; αὐτὸν κατὰ τὴν νόστητα ὑπερίδοντες, *having slighted him on account of his youth*, Thucyd.
Concerning ; ἐπιρωτῶν τὸν κήρυκα κατὰ τὴν ἀπίζην, *questioning the envoy concerning his coming*, Herodot.
With ; κατ' ἐξουσίαν ἐπιτάσσει, *he commands with authority*, Mark, i. 27.
About ; κατ' ἑξακισχίλιους ἄνδρας, *about six thousand men*, Herodot.
 It is often put with the accusative to denote the end of an action ; κατὰ ληπὴν ἐκπλώσαντες, *having sailed out in order to collect plunder*, Herodot. Also to serve as a circumlocution of the genitive ; ἡ κατὰ τὸν ἥλιον ἀνατολή, *the rising of the sun*, Polyb.
 κατ' ἑαυτὸν, *by himself*, Demosth. ; κατὰ μῆνα, *every month*, Aristoph. ; κατ' ἑνιαυτὸν ἱκασσοι, *every year*, Plato ; κατὰ τετρακισχίλιους, *four thousand at a time*, Xen. ; κατὰ φύλα, *by tribes*, Hom.

Ἐπὶ, *above*.

With the Genitive.

- Above ;* τὸ ὕδωρ ὑπὲρ τῶν μαστῶν ἰφαινίτο, *the water of the river appeared above their breasts*, Xen.
Over ; πηδῶν τάφρων ὑπὲρ, *leaping over the trenches*, Soph.
Beyond ; ἐξ Αἰθιοπίας τῆς ὑπὲρ Αἰγύπτου, *from Ethiopia which is beyond Egypt*, Thucyd.
For ; ὑπὲρ τῶν Ἑλλήνων μάχεσθαι, *to fight for the Greeks*, Plato.
On account of ; Σιούθῃ δὲ ἀπικθόμενος ὑπὲρ ὑμῶν, *being hated by Seuthes on account of you*, Xen.
By ; λίσσομαι ὑπὲρ μακάρων, *I pray by the Gods*, Apoll. Rh.
Concerning ; ὅσα ὑπὲρ τῆς εἰρήνης κατεψεύσατό μου, *what he falsely laid to my charge concerning the peace*, Demosth.
 ὅτι τοῦ μὴ παθεῖν, *in order not to suffer*, Demosth.

With the Accusative.

- Above ;* ἐν τῇ πλιδίᾳ ὑπὲρ Σελυμβρίας, *in the plain above Selymbria*, Xen.
 Of number ; ὑπὲρ δὲ δύο μυριάδας ἀνδρώπων, *above twenty thousand men*, Herodot.
Over ; βίπτουσι ὑπὲρ τὸν δόμον, *they throw it over the house*, Herodot.
Beyond ; ὑπὲρ τὴν πήραν φρονεῖν, *to have a spirit beyond his purse*, Lucian.
Against ; ὑπὲρ μόρον, *against destiny*, Hom.

Ἀνά, upon, through.

With the Dative.

- Upon* ; ἀνά Γαργάρεν ἄκρῳ ἤμινον, *sitting upon the summit of mount Gargarus*, Hom.
In ; ἀνά ναυσίν, *in ships*, Eurip.
With ; χρυσοῖα ἀνά σκήπτρῳ, *with a golden sceptre*, Hom.

With the Accusative.

- Through* ; ἀνά στρατὸν, *through the army*, Hom.
During ; ἀνὰ τὸν πόλεμον τοῦτον, *during this war*, Herodot.
In ; βασιλῆας ἀνὰ στόμ' ἔχων, *having kings in your mouth*, Hom.
Among ; ἀνὰ πρῶτους ἴσαν, *they were among the first*, Herodot.
At ; νῆας ἀνὰ γλαφυράς, *at the hollow ships*, Hom.
To ; Λάτμιον ἀν' ἰάπος ἦλθε, *came to the Latmian forest*, Theocr.
Up ; ἀνὰ τὸν ποταμὸν πλίου, *to sail up the river*, Herodot.
Upon ; Σῆκιν ἀνὰ μυρίκην, *he hung them upon a tamarisk*, Hom.
According to ; ἀνὰ τὸν αὐτὸν λόγον, *according to the same manner*, Polyb.
By reason of ; ἀνὰ τὸ σκοτινὸν οὐ προῖδόντων, *they not discovering them by reason of the darkness*, Thucyd.
 ἀνὰ κράτος, *with all his might*, Xen. ; ἀνὰ μέρος, *by turns, in succession, alternately*, Eurip. ; ἀνὰ μίσον, *in the midst, between*, 1 Cor. vi. 5. ; ἀνὰ πᾶν ἔτος, ἀνὰ πάντα ἔτια, *yearly*, Herodot. ; μηδὲ ἀνὰ δύο χιτῶνας ἔχουσιν, *neither have two coats apiece*, Luke, ix. 3.

L. The prepositions ἀμφὶ, ἐπὶ, μετὰ, παρὰ, περὶ, πρὸς, ὑπὸ, govern the genitive, dative, and accusative ; as,

Ἀμφὶ, about.

With the Genitive.

- About* ; ἀμφὶ ταύτης οἰκίσοντες τῆς πόλεως, *dwelling about this city*, Herodot.
Concerning ; αἰδοῖν ἀμφὶ φιλότητος, *to sing concerning love*, Hom.
For ; μάχεσθαι πίδακος ἀμφ' ὀλίγης, *they fight for a little fountain*, Hom.
By ; Φαίβου ἀμφὶ, *by Phœbus*, Apoll. Rh.

With the Dative.

- About* ; τίπλους ῥήγυσιν ἀμφὶ σώματι, *he rends the robes about his body*, Æschyl.
Concerning ; ἔμιλλον ἀμφὶ πόσις ἵεσθαι, *I intended to inquire concerning my husband*, Hom.
For ; ἀμφ' Ἑλίνην ἱμάνας, *you fought for Helen*, Hom.
With ; σισαργέμνη ἀμφ' ὀνύχισσι, *pierced with his talons*, Hesiod.
Near ; ἤρισι δ' ἀμφ' αὐτῷ, *he felt near him*, Hom.
Upon ; φέρε γὰρ ἀμφὶ νότους Σιδωνίην γυναῖκα, *for he carries upon his back a Sidonian woman*, Anacr.

Against; λόγους ἐνίστα, τοὺς μὲν Ἀτρεΐδων κἀτα, τοὺς δ' ἀμφ' Ὀδυσσεύ, he uttered speeches, some against the Atreidae, some against Ulysses, Soph.

With the Accusative.

About; ἀμφὶ τὴν κάμινον ἴχω τὰ πολλὰ, I am commonly about the stove, Lucian. *Of time;* ἀμφὶ Πλειάδων δύσιν, about the setting of the Pleiads, Æschyl. *Of number;* ἀμφὶ τὰ ἑξήκοντα στάδια, about sixty stadia, Xen.

Near; ἀμφὶ δι' αὐλὸν φάσγανον ἰππαισθη, the sword was broken near the hilt, Hom.

To; ἀμφ' ἄλα ἴλσαι Ἀχαιοὺς, to confine the Greeks to the sea, Hom.

Concerning; ἄλλο δὲ οὐδὲν ὑπόμνημα ἦν ἐνταῦθα τῶν μύθων τῶν ἀμφὶ τὸν Ἰάσονα, there was no other memorial here of the fables concerning Jason, Arrian.

For; νῆκος ἐτύχθη ἀμφὶ βουλασίαν, a contest arose for driving away the oxen, Hom.

Ἐπὶ, upon.

With the Genitive.

Upon; Ἰστᾶσι δ' ἐπὶ λόφου, they stand upon an eminence, Herodot.

Over; ἐπὶ τούτων ἀπίλις Νικαρχος, over these he left Nicarchus, Polyb.

In; ἴχων ἐπὶ τῆς χειρὸς μῦν, having in his hand a mouse, Herodot.

By; ἐπὶ τῆς θαλάττης ἴστησαν, they stood by the sea, Polyb.

Before; ἐπὶ τοσούτων μαρτύρων, before so many witnesses, Lucian.

Towards; ἔπλει ἐπὶ τῆς Μιλήτου, he sailed towards Miletus, Thucyd.

Against; ἐπὶ Φρυγίας ἱππολύτω, he went against Phrygia, Xen.

In the time of; ἐπὶ Κρόνου, in the time of Saturn, Hesiod.

Of; ἐπὶ τοῦ καλοῦ λόγου παιδὸς, speaking of the beautiful boy, Plato.

From; Λύκιοι ἐπὶ Λύκου ἴσχον τὴν ἱππομῆνην, the Lycians had their name from Lycus, Herodot.

ἐκ' ἑωτῶν, by themselves, apart, Herodot. ; ἐπὶ τιστέων, four deep, Thucyd. ; ἢ ἐφ' ἑνὸς ἢ κατέβασιν, the descent was by one at a time, Xen.

With the Dative.

Upon; ἄγγος ἐπὶ τῇ κεφαλῇ ἴχουσα, having a vessel upon her head, Herodot.

Over; οὐ γὰρ εὔρεν κατέλιπον ἐπὶ κτεάτεσιν ἡμοῖσι, for I did not leave a keeper over my possessions, Hom.

In; ἡμῖν ἐν πολέμῳ, ἢ ἐν ἄλλοις ἐπὶ ἔργῳ, both in war and in any other business, Hom.

With; ἐσίουσιν ἐπὶ τῷ εἰσῳ ὄψῳ, they eat meat with their bread, Xen.

At; ἐπὶ τῷ Ἀλφειῷ ποταμῷ, at the river Halex, Thucyd.

To; κτισθέντες ἐπὶ ἔργοις ἀγαθοῖς, created to good works, Ephes. ii. 10.

Against; συστήσας τοὺς Ἀρκάδας ἐπὶ τῇ Σπάρτῃ, stirring up the Arcadians against Sparta, Herodot.

Before; ἐπὶ τούτοις τοῖς κριταῖς, before these judges, Aristoph.

After; ἀνίστη ἐκ' αὐτοῦ Φεραύλας, after him Pheraulas rose up, Xen.

- Besides;* ἄλλα τι πόλλ' ἐπὶ τοῖς πάθοιμιν κακὰ, *besides these we suffered many other misfortunes*, Hom.
- For;* θαύμαζον αὐτὸν ἐπὶ σοφίᾳ, *they admired him for his wisdom*, Plato.
- Concerning;* ἐχρησθησθιάζοντο ἐπὶ τῇ χώρῃ, *they consulted the oracle concerning the country*, Herodot.
- In the power of;* ἐπὶ τοῖς θεοῖς ὃ ἐστὶ, *it is in the power of the gods*, Plato.
It is often put with the dative to express condition; ἔρχετο ἐπὶ δώροις, *come on condition of receiving presents*, Hom.
Also design; δέξομαι ἐπὶ πολέμῳ ἀπεῖναι, *we shall seem to depart in order to make war*, Xen.

With the Accusative.

- Upon;* ἀνιστήσθην ἐπὶ τὸν ἵππον, *he leaped upon his horse*, Xen.
- Over;* βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ, *he shall reign over the house of Jacob*, Luke, i. 33.
- To;* ἐπὶ τὴν οἰκίαν ἀφίγμιστα, *we are come to the house*, Aristoph.
- Towards;* ἰδόντες ἐπὶ οἶνονα πόντον, *looking towards the purple sea*, Hom.
- Against;* ἰσχυρατύοντο ἐπὶ τοὺς Αἰθίοπας, *he marched against the Ethiopians*, Herodot.
- Among;* ἔχλε' ἐπ' ἀνθρώπους, *you became celebrated among men*, Hom.
- By;* ἐπὶ κρήναις ἰσθόμενοι, *sitting by a fountain*, Theodor.
- For, during;* ἰδόντες τὴν γῆν ἐπὶ δύο ἡμέρας, *they ravaged the country for two days*, Thucyd.
- Till;* εὐδον ἐπ' ἡῶ, *I slept till morning*, Hom.
- About;* ἐπὶ τριηκσίᾳ, *about three hundred*, Herodot.
It is often put with verbs of motion, in order to show the object of them; πρὸς σὺν ἡλθον ἐπ' ἀργύριον, *I came to you to get money*, Xen.

Μετὰ, *with, among, after.*

With the Genitive.

- With;* τὰ πολλὰ διημερεύομεν μετ' αὐτοῦ, *we commonly spent the day with him*, Plato.
- Among;* τί ζητοῦσι τὸν ζῶντα μετὰ τῶν νεκρῶν; *why seek ye the living among the dead?* Luke, xxiv. 5.
- By means of;* μετ' ἀρετῆς πρῶτον, *to be first by means of virtue*, Xen.
- Against;* πολεμήσω μετ' αὐτῶν, *I will fight against them*, Apocal. ii. 16.

With the Dative.

- Among;* γυνήφι νεώτατός εἰμι μεθ' ὑμῖν, *I am the youngest among you*, Hom.
- In;* σὺ μετ' ἀγκυλίδισσι φέρουσα, *carrying you in her arms*, Callim.
- With;* τὸν μετὰ χερσὶν ἑρυσσάτο Φοῖβος Ἀπόλλων, *him Apollo caught with his hands*, Hom.
- By;* χαίτται δ' ἰππῶντο μετὰ πνοῆς ἀνέμοιο, *their manes were shaken by the blowing of the wind*, Hom.

With the Accusative.

- After;* μετὰ τὸν θάνατον Δαρείου, *after the death of Darius*, Herodot.
Of rank or degree; ἐν φιλῷ μάλιστα μετὰ σὺν, *whom I love the most after you*, Aristoph.

To ;	ἵμεν (Ion. for ἰωμιν) μετὰ παῖδ' ἱμὸν, <i>let us go to my son</i> , Hom.
In ;	ῥοπαλον μετὰ χεῖρας ἔχων, <i>having a club in his hands</i> , Alciph.
Into ;	Ὠξὺς μετὰ Κασπίδα βάλλει, <i>the Oxus falls into the Caspian sea</i> , Dionys. Per.
Among ;	οἱ φασιν μὴ δμήλικας ἵμιν' ἄριστον, <i>they say that you are the best among your coëvals</i> , Hom.
Besides ;	οἱ καὶ Δαναοῖσιν ἀριστῆις μισίαςι, καὶ μισ' Ἀχιλλῆα, <i>what chiefs there are among the Greeks besides Achilles</i> , Hom.
Against ;	ἥλιτι μισ' ἀθανάτους μάκρας, <i>he sinned against the immortal gods</i> , Hesiod.
By ;	οὔτε νύκτωρ, οὔτε μὴ ἡμέραν, <i>neither by night nor by day</i> , Plato. Sometimes it is put with the accusative to express the end of an action ; τὸ χρύσειον ἵπλ' μετὰ πάας, <i>he sailed in order to get the golden fleece</i> , Theocr.

Παρὰ, from, at, to.

With the Genitive.

From ;	παρὰ τοῦ Ἀγαμέμνονος δῶρα λαβεῖν, <i>to receive presents from Agamemnon</i> , Plato.
Near ;	παρὰ κυανέων πτερῶν, <i>near the Cyanean rocks</i> , Soph.
By ;	τοῦτο παρὰ σοῦ ἐκιδυκύνεσθαι, <i>let this be shown by you</i> , Xen.

With the Dative.

At ;	μίνων παρὰ νηυσί, <i>remaining at the ships</i> , Hom.
With ;	παρὰ σοὶ κατέλυν, <i>they lodged with you</i> , Demosth.
In ;	παρ' Ὀμήρῳ Διομήδης λόγι, <i>in Homer Diomedes says</i> , Plato.
To ;	ἵναι παρὰ Τισσαφέρνη, <i>to go to Tissaphernes</i> , Xen.

With the Accusative.

To ;	ἦκε παρ' ἡμᾶς, <i>he came to us</i> , Plato.
Near ;	παρ' αὐτὸν κοιμήσαντο, <i>they slept near him</i> , Hom.
During ;	παρὰ πάντα τὸν χρόνον, <i>during the whole time</i> , Demosth.
At ;	ταῦτα παρὰ τὰ συμπόσια ποιῶσι, <i>they do these things at their entertainments</i> , Herodot.
Through ;	παρ' ἅπαν τὸ στράτευμα, <i>through the whole army</i> , Thucyd.
Against ;	παρὰ τοὺς νόμους, <i>against the laws</i> , Demosth.
Above, more than ;	ἰσόνει παρὰ τοὺς ἄλλους, <i>he labored above the others</i> , Xen.
Below ;	ἡλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους, <i>thou hast reduced him a little below the angels</i> , Psal. viii. 5.
By reason of ;	ἐκπειρίας ἰσὶ παρὰ τὴν ἱμπειρίαν, <i>they have confidence by reason of their experience</i> , Aristot.
From ;	ἡγούμεναι ἵναι παρὰ τοῦτο σωτηρίαν, <i>I think that safety is from this</i> , Plato.
Besides ;	οὐκ ἴσθι παρὰ ταῦτ' ἄλλα, <i>there are not others besides these</i> , Aristoph.
Except ;	τεσσαράκοντα παρὰ μίαν ἔλαβον, <i>I received forty stripes except (or save) one</i> , 2 Cor. xi. 24. παρὰ τετάρτην ἡμέραν, <i>every fourth day</i> , Polyb. ; παρ' ἐλίγος ἦλθον ἀποθανεῖν, <i>I came within a little of dying</i> , Isocr. ; παρ' ἐλίγος ἰσοῦντο τὸν Κ्लीανδρον, <i>they esteemed Cleander of little consideration</i> , Xen.

Περὶ, about.

With the Genitive.

- About ;* τί λίγυς περὶ τοῦ Ἀχιλλεύς ; *what do you say about Achilles ?*
 Plato.
For ; γῆς τίρι τῆσδε μαχώμεθα, *let us fight for this land,* Tyrt.
From ; γράμματα κερῖζω περὶ Δεκριανοῦ, *I bring letters from Decrianus,* Lucian.
Above ; περὶ πάντων ἱμῖναι ἄλλων, *to be above all others,* Hom.
 οὐδὲ περὶ πολλοῦ ποιεῖσονται, *they will greatly esteem you,* Plato.

With the Dative.

- About ;* περὶ τοῖσι αὐχίσσιν, *about their necks,* Herodot.
For ; διδίοτις περὶ τῇ Ποτιδαίᾳ, *fearing for Potidæa,* Thucyd.
Through ; περὶ δῖματι φύγον, *they fled through fear,* Pind.
By ; ἐρικόμενος περὶ δουρὶ, *transfixed by the spear,* Hom.

With the Accusative.

- About ;* περὶ τὰ ἴλια οἰκίοντις, *dwelling about the marshes,* Herodot.
 Of time ; καταλαμβάνουσι περὶ ἀρίστου ἔραν, *they overtake them about dinner-time,* Thucyd. Of number ; περὶ τεσσαράκοντα τάλαντα, *about forty talents,* Lys.
Towards ; περὶ τὸν δῆμόν τις δίκασι, *they are just towards the people,* Aristoph.
Against ; περὶ τοὺς θεοὺς ἱεμαρτυῖν, *to offend against the gods,* Isocr.

Πρὸς, from, near, to.

With the Genitive.

- From ;* πρὸς Διὶς ἰσὶν ἄπαντες, *all are from Jupiter,* Hom.
By ; ἀρχισθαι ἑνὸς πρὸς ἀνδρὸς, *to be governed by one man,* Eurip.
 In obtestation ; πρὸς θεῶν, *by the gods,* Soph.
For ; δοκίμῃ πρὸς ἑμοῦ λίγιν, *you seem to speak for me,* Plato.
Near ; ἰσὶ πρὸς θαλάσσης, *they are near the sea,* Herodot.
Towards ; πρὸς ἰσπίρης οἰκίοντις, *inhabiting towards the west,* Herodot.
Against ; πρὸς ἀνδρὸς ἐχθροῦ ἐπιφύων τὴν ψῆφον, *giving his vote against an enemy,* Dionys. Hal.
Before ; πρὸς θεῶν ἀσεβῆς, *impious before the gods,* Xen.
Under ; πρὸς ἄλλης ἰστέν ὑφαίνεις, *you may weave the web under another,* Hom.
 διξιοῦ πρὸς ἀνδρὸς ἔστι, *it is the part of a man of sense,* Aristoph. ;
 πρὸς πατρός, μητρός, *on the father's, mother's side,* Æschin. ;
 οἱ πρὸς αἵματος, *the relations by blood,* Soph.

With the Dative.

- Near ;* ἐνίσταντο πρὸς λόφῳ τινί, *they encamped near a certain eminence,* Thucyd.
In ; πρὸς ταῖς ἀγκύλαις τὰ παῖδια κερῖζειν, *to carry the children in their arms,* Plut.
Upon ; κύντο περὶ χθονί, *they lay upon the ground,* Hom.

Besides ; πρὸς τοῖς ἱερμῖνοις καὶ τοῖς ἀπίνεμαί, besides what has been said answer this also, Plato.

For ; οὐ νομίζουσι ἐν ἁριστῇ πρὸς τῇ σφισίῳ ἀγαθῇ πεφουῖναι, they do not think that virtue is naturally calculated for their good, Xen.

With the Accusative.

To ; ἴσαν πρὸς Ὀλύμπῳ, they went to Olympus, Hesiod.

Towards ; πρὸς ἑσπέρην ἰπλιν, he sailed towards the west, Herodot. Of dispositions ; πῶς πρὸς σὺ διάκειται ; how is he disposed towards you ? Plato.

Against ; πρὸς κίντην μὴ λάντιζι, do not kick against the pricks, Æschyl.

According to ; πρὸς τὴν ἀξίαν ἰδέσθαι ἰδίδεσθαι, they gave to each according to his desert, Xen.

In comparison with ; πρὸς Θεῷ πίδακος φανῦνται, in comparison with a God he will appear an ape, Plato.

On account of ; πρὸς τὴν ὅβρι ταύτην τὸν γάμον ἱσταίμεθα, on account of this vision I hastened the nuptials, Herodot.

With ; ξυμμαχίας ἰσχύσαντο πρὸς βασιλῆα, they made an alliance with the king, Thucyd.

Between ; τακμήριον τῆς πρὸς ἡμῶς φιλίας, a proof of the friendship that is between us, Isocr.

Besides ; ἰὰν πρὸς τοῦτο διαδάξῃς αὐτοὺς, if besides this you teach them, Xen.

For ; πρὸς τὸ τροπαῖον ἰχρήσαντο, they used it for the trophy, Thucyd.

About ; ἢν πρὸς ἡμέραν, it was about day-break, Lys. Of number ; πρὸς ἑπτακισίους, about seven hundred, Xen.

Ἐπὶ, under.

With the Genitive.

Under ; ὑπὸ χθονός, under the earth, Hesiod.

From ; ῥύσαι ὑπ' ἥρας υἱας Ἀχαιῶν, deliver the sons of Greece from the darkness, Hom.

By ; ἰπαινοῦνται ὑπὸ τῶν πολλῶν, they are praised by the multitude, Plato ; ἀπὸ Νικάνδρου, he was slain by Nicander, Xen.

According to ; Ζηνὸς ὑπ' ἀγγελίας, according to the command of Jupiter, Hom.

For, by reason of ; χορεύσαι ὑφ' ἡδονῆς, to dance for joy, Aristoph.

With ; ὑπὸ πομπῆς ἐξάγου, to convey with pomp, Herodot.

To ; ὑπ' αὐλῶντος αὐδῶν, to sing to the piper, Theog. ὑπὸ μαστιγῶν ἀευσσεν, they dug under the strokes of whips, Herodot.

With the Dative.

Under ; ὑπὸ χθονί, under the earth, Hom. Subject to ; ὑπὸ Λακεδαιμονίοις ὑπὸ, they are under the Lacedæmonians, Isocr.

Near, close under ; ὑπὸ τῇ πόλει, near the city, Thucyd.

In ; κατακρύψας ὑπὸ κόλπῳ, concealing them in her bosom, Hom.

Before ; ὑπὸ ταύτης μέγισται, before such a witness, Herodian.

By ; ἐμῇ ὑπὸ δουρὶ τοσούτῳ, struck by my spear, Hom.

For ;	ὕπὸ δέματι κικληγυῖαι, <i>crying out for fear</i> , Apoll. Rh.
With ;	ὕπὸ φωτὶ πολλῇ προήι, <i>he went forward with much light</i> , Plut.
To ;	ὕπὸ βαρεῖται χροῖων, <i>dancing to the lyre</i> , Anacr.

With the Accusative.

Under ;	ὕπὸ τοὺς πόδας τοῦ ἵππου ὑπὶδραμι κύων, <i>a dog ran under the horse's feet</i> , Herodot.
To ;	αἰσχιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθε, <i>he was the most abject wretch that came to Troy</i> , Hom.
Behind ;	καί μιν ἐκτὶν κατακρύπτει ὑπὸ τὴν θύρην, <i>and she conceals him behind the door</i> , Herodot.
About ;	ὕπὸ τὸν χρόνον τοῦτον, <i>about this time</i> , Thucyd.

Obs. 1. Ὡς is often used for πρὸς or εἰς as, ἦλθεν ὥς ἐμέ, *he came to me*, Demosth. ; ἐπεμπον πρέσβεις ὥς τοὺς Ἀθηναίους, *they sent ambassadors to the Athenians*, Thucyd.

Obs. 2. Prepositions are sometimes separated from their cases ; as, τὸ δ' εἰς ἀμφοτέρω Διομήδεος ἄρματα δήτην, (for εἰς ἄρματα,) Hom. ; ἐν γὰρ σε τῇ νυκτὶ ταύτῃ ἀναιρέομαι, (for ἐν τῇ νυκτὶ,) Herodot. vi. 69. They are also frequently placed after ; as, μάχην ἐς, Hom. ; ἵεναι πέτρας ἄπο, Eurip. ; φιλοσοφίας περὶ, Plato.

Obs. 3. The poets sometimes join a preposition with the latter only of two nouns, where it should stand with both ; as, ἦ ἄλως ἢ ἐπὶ γῆς, Hom.

Obs. 4. Prepositions are frequently used as adverbs, without a case ; as, σοὶ δὲ τάδε λέγω, δράσω δὲ πρὸς, Eurip. ; μετὰ δέ, ἔλεγε τάδε, Herodot.

Obs. 5. Prepositions are often understood ; as, ἐγὼ σε μετέρχομαι τῶν θεῶν, (sc. πρὸς,) Herodot. ; ἔρχονται πεδίω, (sc. διὰ,) Hom. ; τοξεύει ἀνδρὸς τοῦδε, (sc. κατὰ,) *you shoot at this man*, Soph. ; ἀπώλοντο αἱ νῆες αὐτοῖς ἀνδράσι, (sc. σὺν,) *the ships were lost with all on board*, Xen. ; ἀνεχώρησε τῷ στρατῷ, (sc. σὺν,) *he returned with the army*, Thucyd. ; τί μοι ὀργίζῃ ; (instead of διὰ τί ;) *why are you angry with me ?* Xen.

LI. A preposition in composition often governs the same case, as when it stands by itself ; as,

ἀποσπῇ τοῦ ἄρματος, *he leaps from the chariot*.
 τὰ φύλλα καταχλόντι ἀλλήλων, *throwing the leaves at one another*.
 συνκῦβινι τῇ Δήμητρι, *he played at dice with Ceres*.
 διαστεινυκόντι τὰς ναῦς τὸν ἰσθμὸν, *having carried their ships over the isthmus*.

κατίγνωσαν ἀπάντων θάλασσαν, Thucyd. ; ἐμοῦ καταγιλῶσι, Plato ; προ-
ναυμαχίῃσι Πειλοπονήσου, Herodot. ; ἐνδίτριψα τῇ Ἰδῇ, Lucian ; πολλὸς
ὁμῶς ὄχλος περιιστήκει, Plato.

Obs. 1. This rule takes place only when the preposition would have the same sense and the same case if standing immediately before the noun. Sometimes the preposition is repeated ; as, κατηγορούντων κατὰ τῶν στρατηγῶν, Xen.

Obs. 2. Sometimes a case different from that required by the preposition in composition is used ; as, τοὺς πρεσβυτέρους κατηγορεῖν, Plato ; καταγίλασαι ἡμῖν, Herodot. ; ἐξῆλθον τὴν Περσίδα χάρεν, Id. ; ἰμβατίῳι πατρίδος, Soph. ; τὸνδ' εἰσιδίξω τειχίων, Eurip.

Obs. 3. Prepositions are often separated from the verbs with which they are compounded ; as, ἀπὸ λαιγὸν ἀμῦναι, (for λαιγὸν ἀπαμῦναι,) Hom. ; κατὰ μὲν ἱκανοὺς Δρυμὸν πόλιν, κατὰ δὲ Χαράδραν, Herodot. viii. 33.

Obs. 4. The prepositions with which some verbs are compounded are not unfrequently used for the compounds themselves ; as, ἐγὼ πάρα for ἐγὼ πάριμι · ἵνι for ἵνισσι · ἄνα for ἀνάστα, or ἀνάστηθι, arise thou.

GRAMMATICAL FIGURES.

I. FIGURES WHICH RELATE TO ORTHOGRAPHY AND ETYMOLOGY.

Prosthesis is the prefixing of one or more letters to a word ; as, *σμικρός* for *μικρός* · *ἐέλπομαι* for *ἐλπομαι*. *Epenthesis* is the insertion of one or more letters in the middle of a word ; as, *ἔλλαβε* for *ἔλαβε* · *ἀδελφειός* for *ἀδελφός*. *Paragoge* is the addition of one or more letters to the end of a word ; as, *λόγοισι* for *λόγοις* · *ἦσθα* for *ἦς*.

Aphæresis is the taking of one or more letters from the beginning of a word ; as, *κεῖνος* for *ἐκεῖνος* · *εἶδω* for *λείδω*. *Syncöpe* is taking from the middle of a word ; as, *κεκμηώς* for *κεκμηκώς* · *πρόμος* for *πρόμαχος*. *Apocöpe* is taking from the end of a word ; as, *δῶ* for *δῶμα* · *ἔκταν* for *ἔκτανον*, from *κτείνω*.

Tmesis is the separation of the parts of a compound word by the insertion of another ; as, *ἀπὸ λοιγὸν ἀμύναι* for *λοιγὸν ἀπαμύναι*. *Metathesis* is the transposition of letters ; as, *κραδία* for *καρδία* · *ἐπραθον* for *ἐπαρθον*, from *πέρθω*. *An-tithesis* is the putting of one letter for another ; as, *πόρρω* for *πόρῳ* · *ὁδμή* for *ὁσμή*.

Synærësis is the contraction of two syllables into one, without a change of letters ; as, *τείχει* for *τείχεϊ*. *Crasis* is the contraction of two syllables into one, with a change of vowels ; as, *τείχους* for *τείχεος*. *Synalæpha* is the uniting of syllables in different words, either by dropping vowels ; as, *κοῦ* for *καὶ οὐ* · or by contracting them ; as, *δοιμάτιον* for *τὸ ἱμάτιον* · *τοῦμόν* for *τὸ ἐμόν*. *Diærësis* divides one syllable into two ; as, *παῖς* for *παῖς*.

II. FIGURES WHICH RELATE TO SYNTAX.

Ellipsis is when one or more words are wanting to complete the sense. The following, with what have been elsewhere given, are some of the principal examples of this figure ; but its limits are far from being accurately defined, some allowing it a wider field than others, and indeed than seems to belong to it.

Ellipsis of substantives. *ἡ Κορινθία, ἡ ἄλλοτρία, ἡ βάρβαρος, ἡ βασιλεύς*, (sc. *γῆ, or χώρα*,) Thucyd. ; *κατὰ γε τὴν ἐμὴν*, (sc. *γνώμην, or δόξαν*,) Plato ; *ἐς πατρός, ἐς ἡμέτερον*, (sc. *δόμον, or οἶκον*,) Hom. ; *κατὰ τὸ ἐπιχώριον*, (sc. *ἔθος*,) Thucyd. ; *τῇ ὑστεραίῃ, τῇ τελευταίῃ*, (sc. *ἡμέρῃ*,) Herodot. ; *ἐν τῷ παρόντι*,

(sc. καιρῷ,) Thucyd. ; ἄγε ἡμᾶς τὴν ἐπὶ Βαβυλῶνος, τὴν λοιπὴν ἐπορεύθη, (sc. ὁδόν,) Xen. ; δαρήσεται πολλὰς, ὀλίγας, (sc. πληγὰς,) Luke xii. 47, 48. ; πρὸς τὰ κοινὰ προσελθεῖν, (sc. πράγματα,) Demosth. ; ἐν τῷ Κύρου βαρβαρικῷ, (sc. στρατεύματι,) Xen. ; ἡ κυβερνητικὴ, ἡ ῥητορικὴ, ἡ δικανικὴ, (sc. τέχνη,) Plato ; ἐν ἀριστερῇ, ἐν δεξιῇ, (sc. χειρὶ,) Herodot. ; ἐκ τῶν τῆς πόλεως, (sc. χρημάτων,) Æschin. ; ἐν τῷ τότε, (sc. χρόνῳ,) Andoc. ; τὰ ἐπὶ Θράκης, (sc. χωρία, or μέρη,) Thucyd.

Ellipsis of verbs. ἔτοιμος ἔγωγε μανθάνειν, (sc. εἰμι,) Plato ; Σιμωνίδῃ οὐ δῆδιον ἀπιστεῖν (sc. ἐστί)· σοφὸς γὰρ καὶ θεῖος ὁ ἀνὴρ, (sc. ἐστί,) Plato. ; λαβὲ τὴν μάχαιραν· εἴτα ὅπως μαγειρικῶς σφάζεις τὸν ὕν, (for εἴτα ὅρα ὅπως σφάζεις,) Aristoph. ; ἅπιτε οὖν, καὶ μὴ χαλεπήνητε τῷ δικαστῇ, (for καὶ σκοπεῖτε μὴ χαλεπήνητε,) Lucian ; εἰ δέ κε Τρωσὶ μάχωμαι, μήπως με περιστείωσι, (for δεῖδω μήπως με περιστείωσι,) Hom. ; σὺ οὐδὲν ἄλλο ἢ ἀπορεῖς, (i. e. σὺ οὐδὲν ἄλλο ποιεῖς,) Plato ; τί δέ, εἰ μὴ ὑπισχνεῖτο, (i. e. τί δέ ἄλλο ἐποιεῖ,) Xen. ; εἰ δέ, σύ μὲν μεν ἀκουσον, ἐγὼ δέ κε τοι καταλέξω, (for εἰ δέ βούλει,) Hom. Frequently καλῶς ἔχει, or the like, must be supplied before εἰ δέ μή. Thus, εἰ μὲν δάσουσιν γέρας, [καλῶς ἔξει,] εἰ δέ κε μὴ δώσωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, Hom. In some cases, however, instead of καλῶς ἔχει being supplied, εἰ δέ μή is rendered *otherwise, alioqui* ; as, μὴ ποιήσης ταῦτα· εἰ δέ μή, αἰτίαν ἔξεις, *do not do this ; otherwise, you will be blamed*, Xen.

The participle ἔχων is sometimes omitted ; as, ποῦ δέ ὁ ξύλον ; (sc. ἔχων,) Lucian ; ἐκέῖσε ἀπόβλεπον ἐς τὴν μεγάλην ἀκρόπολιν, τὴν τὸ τριπλοῦν τεῖχος, (sc. ἔχουσαν,) Id.

An ellipsis of the adverb μάλλον often takes place before ἢ or ἥπερ· as, βούλομ' ἐγὼ λαὸν σὸον ἔμμεναι, ἢ ἀπολέσθαι, (i. e. μάλλον βούλομαι,) Hom. ; Ζεὺς Τρωσὶν ἐθέλει δοῦναι κράτος, ἥπερ ἡμῖν, Id.

Asyndeton is the omission of conjunctions where they are usually inserted ; as, πολλὰ γὰρ ἂν ποιήσεις τῷ σχήματι, τῷ βλέμματι, τῇ φωνῇ, Demosth. ; καὶ συμβαλόντες τὰς ἀσπίδας, ἐώθουντο, ἐμάχοντο, ἀπέκτεινον, ἀπέθνησκον, Xen.

Synæsis is when the construction is referred, not to the gender or number of the word, but to the sense ; as, τὸ στρατόπεδον, οὕτως ἐν αἰτία ἔχοντες τὸν Ἄγιν, ἀνεχώρουν, Thucyd.

Zeugma is when two or more substantives have a verb in common, which is applicable only to one of them ; as, ἔδουσι τε πῖονα μῆλα, οἶνόν τ' ἔξαιτον, (sc. πίνουσι,) Hom. ; ἔν' οὗτα φωνὴν οὕτε του μορφὴν βροτῶν ὄψει, Æschyl. Prom. 21.

Pleonasm is the use of more words than are necessary to

express the sense; as, ἰδεν ὀφθαλμοῖσι, Hom.; ἔφη λέγων, Soph.; μεγάθει μέγας, Herodot.; νῦν μοι ἐπὶ ῥῶσον σεαυτὸν, Lucian.

Polysyndeton is the use of conjunctions where they are not grammatically necessary; as, τὰ μὲν πρὸς τοὺς θεοὺς φανερός ἦν καὶ ποιῶν καὶ λέγων, Xen.; Ἀτρεΐδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοὶ, Hom.

Hendiädys is the expression of that which is in reality one, as if there were two; as, εἶτω δὲ προλείποι ἡ ῥώμη καὶ τὸ σῶμα, (for ἡ ῥώμη τοῦ σώματος,) Thucyd.

Periphrasis, or *circumlocution*, is the use of several words to express one thing; as, ἄστυ Σούσων, (for Σούσα,) Æschyl.; σὺς χρημα μέγα, (for μέγας σὺς,) Herodot.; τὸ δῖον ὄμμα, (for Ζεὺς,) Æschyl.; νῆες, κοῦροι Ἀχαιῶν, (for οἱ Ἕλληνες,) Hom.; Κάστωρος βία, Pind.; βίη Ἡρακλεΐη, Hom., (for Κάστωρ, Ἡρακλῆς, but with the collateral idea of *strength* or *power*.)

Hyperbaton is the transgression of the common order or arrangement of words; as, ἃ ἦλθεν ἔχων, (for ἃ ἔχων ἦλθε,) Thucyd.

Anaströphe is the inversion of words, or the placing of that word last which should be first; as, φιλοσοφίας περὶ, (for περὶ φιλοσοφίας,) Plato; ἐτίθει πάρα, (for παρετίθει,) Hom.; πόνου χωρὶς, Soph.

Hysteron protëron is when that is put last, which, according to the sense, should be first; as, ὥϊς πύλας, καὶ ἀπῶσεν ὀχῆας, (for ἀπῶσεν ὀχῆας, καὶ ὥϊς πύλας,) Hom.

Hypalläge is when two words mutually exchange their respective cases; as, ἄστρον εὐφρόνη, (for ἄστρο εὐφρόνης,) Soph.

Synchysis is a confused arrangement of words, by which the sense is obscured; as, οὐδεὶς πω πρότερον Θοῤῃκας Ῥωμαίων κατεστρέψατο ἀθρόους, (for οὐδεὶς πω πρότερον Ῥωμαίων τοὺς Θοῤῃκας κατεστρέψατο ἀθρόους,) Pausan.

Anacoluthon takes place, when the latter part of a sentence does not agree in syntax with the former; as, τοῖς Συρακουσίοις κατάπληξις ἐγένετο ὁρῶντες, (for ὁρῶσι, or οἱ Συρακούσιοι κατεπλάγησαν,) the *Syracusans were surprised when they saw*, Thucyd.; ὁ δὲ Ἀσσύριος, ὁ Βαβυλωνά τε ἔχων καὶ τὴν ἄλλην Ἀσσυρίαν, ἐγὼ μὲν οἶμαι ἱππείας μὲν ἄξειν οὐ μείον δισμυρίων, (for ἄξει, or τὸν Ἀσσύριον ἄξει,) but the *Assyrian, who is possessed of Babylon and the rest of Assyria, I think will bring not less than twenty thousand horse*, Xen.

PROSODY.

QUANTITY.

THE quantity of a syllable is the space of time taken up in pronouncing it.

Syllables, with respect to their quantity, are either *long* or *short*.

A long syllable in pronouncing requires double the time of a short one; as, *τυπτεῖ*.

Some syllables are *common*; that is, sometimes long, and sometimes short; as the second syllable in *θύγατρες*.

A vowel is said to be long or short by nature, which is always so by custom, or by the use of the poets; thus *η* and *ω* are always long, *ε* and *ο* always short.

Α, *ι*, and *υ*, are called doubtful, because they are long in some syllables, short in others, and common in others; as, *ὑδάδης*, *φήγιος*, *ὑδωρ* or *ῥῥῥῥ*.

The rules of quantity may be divided into those which apply to syllables long by nature or by position; to the doubtful vowels in the first and middle syllables, 1. before vowels or diphthongs, 2. before single consonants; and to the doubtful vowels in final syllables.

SYLLABLES LONG BY NATURE.

I. Circumflexed syllables, diphthongs, and single vowels produced by contraction, as well as *η* and *ω*, are long by nature; as,

δαίμων, *δούλος*, *ῥῥῥῥ*, *ἄνθρωπος* for *ἄνθρωπος*, *ῥῥῥῥ* for *ῥῥῥῥ*, *καγαλὰ* for *καὶ ἀγαλὰ*, *καμὰ* for *καὶ ἡμὰ*.

Exc. A long vowel or a diphthong is generally shortened at the end of a word, and sometimes at the beginning, before another vowel or diphthong; as,

οἰσίνω, ἢ *πεν κίστα* ἐν ἡμιστάσει δόμοισι, Hom.
οἶδα ὅτι ἐν σταδίῳ ὄντι μίλυστασι Ἀρηῖ, Id.

Obs. Sometimes also a long vowel or a diphthong is shortened before a consonant; as, *εἰ δὲ κεν οἴκαδ' ἵκωμαι φίλην ἐς πατρίδα γαῖαν*, Hom. But such readings are generally thought to be false, and others have been substituted for them; thus, *εἰ δὲ κεν οἴκαδ' ἵκωμι φίλην*.

SYLLABLES LONG BY POSITION.

II. A syllable in which a short or common vowel precedes two consonants, or a double consonant, is long by position; as,

ἀστυλόγιστος, ἔξεργᾶζονται, οἶδος σῖ' ἐρώι, Hom.

Exc. 1. A short vowel before a mute and a liquid, or before *μν, πτ, κτ*, the last even with *ρ* following, is common; as,

μῆτρα δὲ τιῦχι θιοῖσι · τὸ γὰρ μῆτρον ἐστὶν ἄριστον, Phocyl.
Ἀλκμήνη, θυγάτηρ λαοσόου Ἡλίουτρύωνος, Hesiod.

A short vowel before a *middle* mute followed by *ρ*, and before a *smooth* or *rough* mute followed by any liquid, generally continues short in the comic writers.

A short vowel before a *middle* mute followed by *λ, μ, ν*, is generally made long both in the comic and tragic writers.

Exc. 2. A final short vowel sometimes remains short before a word beginning with a double consonant or two single ones; as, *ὕλησσυ Ζύκυνθος*, Hom.; *οὐδὲ Σκάμανδρος*, Id.

Also a short vowel sometimes continues short before a final *τ* followed by a word beginning with a consonant; as, *πρώζι πολύφωνός πορώνη*, Arat. But such passages are differently read; thus, *πρώζι πολύφωνα πορώνη, πολύφωνα* being used adverbially.

Obs. 1. A short vowel is often made long before a single consonant, particularly before a liquid; as, *παρὰ ῥηγμῖνι*, Hom.; *πολλὰ λισσόμενος*, Id.; *ἐπειδὴ*, Id.; *αἰόλον ὄφιν*, Id.

Obs. 2. A short syllable is sometimes made long before a digammated vowel; as, *οὐτῆς οἶ*, (for *φοι*), Hom.; *πρὸς οἶκον Πηλῆος*, (for *φοῖκον*), Id.; *ἀπὸ ἔθεν ἦκε*, (for *φέθεν*), Id.

Obs. 3. When three short syllables come together, one of them must be made long in heroic verse for the sake of measure; as, *ἄθάνατος, Πρῆαμιδης, θυγατέρος, διὰ μὲν ἀσπίδος*, Hom.

THE DOUBTFUL VOWELS IN THE FIRST AND MIDDLE SYLLABLES.

1. BEFORE VOWELS AND DIPHTHONGS.

III. A doubtful vowel before another vowel or a diphthong is generally short.

*Exceptions.**A* is long in

1. Words where it is used in Doric for η · as, αῶς for ἥως.
2. The oblique cases of γραῦς, ναῦς, λᾶς for λᾶας.
3. The Æolic genitives in αο and αων · as, Αἰνείαο, Θεῶων.
4. The second and third persons singular present indicative Ionic of verbs in αω, if the preceding syllable be long ; as, μενοιᾶα · but otherwise it is short ; as, οὐχ ὀρᾶας.
5. The present and imperfect of verbs in αω, when the digamma is supposed to be inserted ; as, νᾶω or νᾶφω.
6. Nouns in αων, whether they increase short or long ; as, ὀπᾶων, ἄνορος · Ποσειδῶων, ἄωρος · Except Φᾶων and a few others.
7. Most feminine proper names in αῖς · as, Θαῖς, Ναῖς · But masculines are short ; as, Τανᾶϊς.

8. Ἄπατος, πατος, ποτίους, αἰτός or αἰτός, ἀής, αἰτσω with its derivatives and compounds, as αἰξ, τριχᾶϊξ, αἰκή, πατᾶϊγδην, &c., ἀπραπτος, ἀλαής and several other compounds of ἄω, ἀρχαῖνός, βουγαῖος, δαής, δαῖος, ἰλαα, ἰλαῖνος, εὐπραγῆς and other compounds of πρᾶω, πρᾶϊς, πρᾶας, λᾶας and its derivatives, as λαῖγξ, &c., λαός, λαστρόφος, νᾶός, πολύνᾶος, πᾶός, πρᾶῦνα, πρᾶῦς, συναερος with other compounds of ἥρα the perfect middle of αἰρώ, χαῖος, χαῖς, good, Ἀγίλαος and other compounds of λαός, Ἀμφιάραιος, Ἀρχαῖνός, Κονταῖνός, Δαίγτης, Σιφαῖνός, Ταῦγιτος, Χερσαῖος.

A is common in

ἀαγής, ἀάτω and ἀάω for ἄτω and ἄω, αἰδω, αἰδης, αἰδως gen. of αἰς, αἶω, ἀλαός, ἀε or ἄε, δαῖζω, ἱλαος.

I is long in

1. Nouns in ἰων increasing short ; as, κῖων, ονος · Ἀμφῖων, ονος. Κρονίων and Ὀρίων are common.

2. Comparatives in ἰων, but in the Attic dialect only ; as, βελτίων.

3. Ἰος, θρῖαι, ἰάσμαι, ἰάσιμος, ἰατρός, ἰός, an arrow, poison, with its compounds, as ἰοδόκος, &c. (but ἰον, a violet, and its compounds, as ἰουδής, are short), ἰωχμός, κρίς, μετακτάθω, παλινῶξίς, πταίνω, πῖας, Ἀμφίος, Ἰαπτινός, Ἰαπτιστινός, Ἰασίων, Ἰασος, Ἰονία, Ἰώ, Ταλαστινός, Φθίος, Φλίσις.

I is common in

1. Nouns in ἰα and ἰη · as, κονία.

2. Verbs in ἰω · as, τίω.

3. The improper reduplication of verbs in μι · as, ἔημι.

4. ἀνιάζω, ἀνιαρός, Ἰνδιος, ἦια, θρῖον or θρίον, ἰαίνω, ἱερός, ἰή, an adverb of exclamation, ἰῦγξ, ἰῦζω, λίαη, μνῖον or μνίσον, ῥμοῖος, χλιαῖναι, Διῶρης, Χῖος or Χίος.

Υ is long in

αἰσθητῆρ, γιγάνθεον, εἰλὺς or ἰλὺς, ἰγνῦη, μυδόκος, μῦν, παραφύς, πῦτις, πῦς, ὕτις, Αἰσθήτης, Ἐνύαλις, Ἐνῶ, Οὐάς, Ὑτίς.

Υ is common in

1. Most verbs in *υω* · as, ὄυω.
2. The oblique cases of some nouns in *υς -υος* · *ās, μῦς, μνός.*
3. *μυλός, μύωψ, πύιλος, Γηρύν.*

2. BEFORE SINGLE CONSONANTS.

IV. A doubtful vowel before a single consonant is short.

*Exceptions.**Α* is long in

1. Nouns in *αμα, ασις, ασιμος, ατος, ατηρ, ατης, ατειος, ατικός*, derived from verbs in *αω* pure and *ραω* · as, *θεῶμα, ὄρᾱσις, ἰᾱσιμος, θεᾱτός, ἰᾱτήρ, θηρᾱτής, ἐᾱτέος, πειρᾱτικός.*

2. The oblique cases of masculines in *αν -ανος* · as, *Τιτᾱν, Τιτᾱνος* · Also of *Κᾱρ, ψᾱρ, φρέαρ, κέρας, κρᾱς, βλάξ, θαλάμαξ, θῶραξ, ἱέραξ, κνώδαξ, κόρδαξ, λάβραξ, πόρπαξ, ῥᾱξ, στόμφαξ, σύρφαξ, φέναξ, οἶαξ*, and all others in *αξ* pure.

3. Gentiles and proper names in *ανος, ατης*, and gentiles in *ανις, ατις* · as, *Γερμᾱνός, Ἰουλιᾱνός, Σπαρτιᾱτης, Εὐφρᾱτης, Βρετᾱνίς, Σπαρτιᾱτις* · Except the gentiles *Δάρδᾱνος, Δαρδᾱνίς*, and some others, as also *Γαλᾱτης, Δαλμᾱτης, Σαρμᾱτης, Σαυρομᾱτης* · likewise the proper names *Αἰδῶνος* and several more, with all those in *κρατης*, as also *Ἀντιφᾱτης, Εὐρυδᾱτης*, and a few others.

4. Nouns in *ανωρ, βαμος, βαμων* · as, *μεγᾱνωρ, διδᾱμος, ἵπποδᾱμων.*

5. Numerals in *ακοσιοι* · as, *τριᾱκόσιοι* · with *Συρᾱκόσιος.*

6. The third person plural in *ασι* of verbs; as, *τετύφᾱσι, τιθέᾱσι.* Likewise the dative plural of nouns whose dative singular is long by position; as, *γίγᾱσι, τύφᾱσι.*

7. The first future in *ασα*, first aorist in *ασα*, and perfect in *ακα*, of verbs in *αω* pure and *ραω* · as, *δράω, δρᾱσω, ἔδρᾱσα, δέδρᾱκα.*

8. The feminine in *ασα* of participles; as, *τύψᾱσα.*

9. Words which have *α* Doric for *η* · as, *ἐφίλᾱσα* for *ἐφίλησα.*

A is also long in the following words, before

Γ · *αγω*, to break, and its derivatives, with those of *ἄγω*, to lead, as *ἀγῆς*, *λοχαγίτης*, *λοχαγός*, *ναυαγίον*, &c., *δαγύς*, *δυσπραγίω*, *ιδεαγίτης*, *κρηγίτης*, *πρωγός*, *ραγίζω*, *σιαγών*, *σφραγίζω*, *σφραγίς*, *ταγίω*, *τάγος*, *Τιμαγητος*. In *αγών* *a* is common.

Δ · *ἀδολιτχος*, *ἄδω*, to satiate, *αὐθαδής*, *κρεαδίον*, *ἑπαδός*, *ῥαδίξ*, *σπαδίξ*, *Λαδών*.

Θ · *τλαθυμος*, *Κραθίς*.

Κ · *ακων* for *αίκων*, unwilling, *βλακικῶς*, *διακονος*, *Θακίω*, *Θᾶκος*, *Θωρακίον*, *κθακῶς*, *λθακίω*, *οὐκαστρέφος*, *τρεῖκας*, *τρεῖκοντα*, *φινανίζω*, *ὠρεακίω*, *Λακνύτης*, *Λακων*, *Συρεακοῦσαι*.

Λ · *ἄλιζω*, to collect, *ἀναλίσκω*, *ἀναλωσις*, *δαλός*, *ἱαλμος*, *κᾶλον*, wood, *κοᾶλμος*, *κοᾶλίκινυμα*, *κόᾶλος*, *νοᾶλῆς*, *σιμῖδαλις*, *σιμᾶλίζω*, *τάλις*, *Ἐρύαλος*, *Ἰᾶλυσός*, *Σαρδανάπαλος*, *Στυμφαλός*, *Φαρσαλία*. But *a* is common in *ἄλας*, *φάλαινα*, as also in *κωλός*.

Μ · *ἄμα*, *α μητήρ*, *ἄμαμος*, *Ἀπαμία*, *Θηραμίης*, *Λαμαχος*.

Ν · *αἰᾶνός* or *αἰάνης*, *ἀνομαι*, *γιλᾶνής*, *δᾶνός*, *δυσαιᾶνής*, *ἰᾶνός*, beautiful, *Θραῖνιω*, *Θραῖνος*, *Θραῖνύσω*, *ἰκᾶνω*, *καρᾶνιστήρ*, *καρᾶνῶ*, *κάρῶανος*, *κιχᾶνω*, *κρᾶνίον*, *λυσσᾶνιος*, *νᾶνίης*, *νᾶνις*, *τρεῖνός* or *τρεῖνης*, *φᾶνός*, *φασιᾶνός*, *Τερμαῖνις*, *Γραῖνικος*, *Θιαῖνῶ*, *Κραῖνων*, *Τιταῖνός*, *Φαῖσᾶνα*. *Ἄνηρ* is common in the nominative singular, but long in the oblique cases: Likewise *φᾶνω* is long in Homer, but short in the Attic writers.

Π · *ᾠπύω*, *δραπίτης*, *νᾶπυ*, *σᾶπίρδης*, *σίνᾱπι*, *Ἀναπτος*, *Ἀπιδανός*, *Ἄπις*, *Ἰσπνύξ*, *Μίσσᾱπος*, *Περίᾱπος*, *Σάρεπτις*. *Ἀτόλλων* is common.

Ρ · *ἀμαρκαος*, *ἀνέριτης*, *ἀνιᾶρός*, *ἀρετήρ*, *ᾠριστον*, breakfast, *βᾶρις*, *εὐμαρίς*, *δυμαρής*, *καρᾶκος*, *κᾶρις*, *Ἀρεῖνός*, *λαρός*, agreeable, *νᾶρός*, *πάρερος*, *τιᾶρα*, *Φερικόν*, *φλύᾶρος*, *ψᾶρός*, *Ἀσᾶρος*, *Ἀρήνη*, *Ἀρήτη*, *Ἀρητος*, *Δαῖριος*, *Εὐμαρης*, *Κᾶρία*, *Κᾶρίω*, *Λᾶρις*, *Λαρισσα*, *Φᾶρις*. The following are common: *ἄρεθ*, prayer, imprecation, *ἀρέομαι*, *φᾶρος* or *φᾶρος*, *Ἄρης*.

Σ · *διαδραῖσιπολίτης*, *δρεῖσίω*, *κορεῖσιον*, *φᾶσιανός*, *Ἀμασις*, *Ἄσιος*, *Ἄσις*, *Ἄσωπός*, *Ἰᾶσαν*, *Καῖσάνδρα*, *Μᾶσις*, *Πᾶσιθίη*, *Πασιφάη*, *Τιδρασιος*, *Φᾶσις*.

Τ · *ἀκρατίζω*, *ἄπλᾶτος*, *ἄτάω*, *ἄτη*, *ἄτω*, *ἄτιρος* for *ἰ ἵτιρος*, *ἀχᾶτης*, *βοᾶτις*, *γαγᾶτης*, *διδυματικός*, *Θᾶτιρον* for *τὸ ἵτιρον*, *ἱᾶτορία*, *λᾶτομία*, *πλᾶτις*, *πανᾶτωρ*, *φρεᾶτηρ* or *φρεᾶτωρ*, *Ἀρεῖτος*, *Δημέρεᾶτος*, *Καίρεᾶτος*, *Πετιλιᾶτινός*.

Χ · *ῥᾶχία*, *τρεῖχύν*, *Τρεῖχίς*.

I is long in

1. Nouns in *ιμα* derived from verbs in *ιω*: as, *μήνιμα*.

2. The oblique cases of monosyllables, of nouns in *ιξ* -*ιγος*, of those in *ις* -*ιθος*, and of words of two terminations; as, *φιψ*, *ῥίπος* · *μάστιξ*, *μάστιγος* · *ὄρνις*, *ὄρνιθος* · *δελφὼν* and *δελφίς*, *δελφῖνος* · Except *λις*, *λιός* · *θριξ*, *τριχός* · *στιξ*, *στιχός* · *τις*, *τῖνός*.

3. The oblique cases of the following nouns in *ις* -*ιδος* · *ἄψις*, *βαλβίς*, *κηκίς*, *κηλῖς*, *κηλῖς*, *κημῖς*, *κηρνῖς*, *κηρηπῖς*, *νησίς*,

σφραγίς, σχοινίς, χειρίς, χυτρίς, ψηφίς, Ψωφίς, θυμαλίς, κανονίς, μαγαδίς, πλοκαμίς, ραφανίς, σισαμίς, ψαμαθίς. Also of these in ις-ικος. αἴξ, βέμβις, κόλλις, πέρις, ῥύδις, σκάνδις, σπάδις, φοίνις. The oblique cases of καρίς, νεβρίς, βατραχίς, are common.

4. Nouns in ινη, ινον, ινος. as, ἄξινη, σέλινον, χαλινός. Except εἰλαπῖνη, μυρσίνη, σαῖνη, κόσκινον, κρῖνον, λῖνον, σάπινον, καρκῖνος, κότινος, κόφινος, κρῖνος, κύτινος, λῖνος, μύραινος, πῖνος, squallidness, σῖνος, sometimes σίνος, σπῖνος, Ἀσίνη, Λῖνος, Μύρσινος, Νῖνος. Except also adjectives of matter, time, and some others; as, κεδρίνος, ἵνη, ἵνον. θερίνος, ἵνῃ, ἵνόν. ἄληθινός, ἵνῃ, ἵνόν. but a few of those denoting time are sometimes long; as, ὀπωρινός, ἵνῃ, ἵνόν, sometimes ὀπωρινός, ἵνῃ, ἵνόν.

5. Nouns in ιτης, ιτις. as, πολίτης, Συβαρίτης, πολιτις, Συβαρίτις. Except κρῖτης, κῦτις, and their compounds.

6. Diminutives in ιδιον, from genitives whose last syllable is pure; as, ἱματίου, ἱματῖ-ιδιον, ἱματῖδιον.

7. Verbs in ιβω, ιγω, ιθω, ινω, ινεω, ιφω. as, θλίβω, πνίγω, βρῖθω, κλίνω, δινέω, νίφω. Except τίνω and φθίνω, which are long in Homer, but short in the Attic writers.

8. The first future in ισω, and first aorist in ισα, of verbs in ιω. as, τίω, τίσω, ἔτισα.

I is also long in the following words, before

B. ἀκρίβης, ἀκρίβιος, ἀκριβέστερος, ἀκριβεστος, ἱευσίβη, κίβωτος, κλίβανος or κρίβανος, στίβη, Ἴβις, Ἴκυρος.

Γ. μαστίγας, ὀργάνον, πῆγος, ῥίγας, ῥιγῆλος, ῥίγος, σιγαλίαις, σιγάω, σιγή, Σίγμοι.

Δ. γλυκυσίδη, ἰδίω, ἰδος, κῆδη, πίδαξ, πιδύω, χαλιδών, Διδών, Ἴδα, Ἰδαίος, Ἰδαλίον, Ἴδας, Ἰδομενεύς, Πιδύτης, Παλῦδος, Ποτιδαία, Σιδονία, Σιδών. These are common: θριδαξ or θριδαξ, θριδακίνη, σίδη.

Θ. ἀερίθης, ἀγρίθης, βεῖθος, διθύραμκος, ἔρθος, ἴδυνω, ἴδως, ἴθως, κριθάω, κριθή, ὀρνίθαρχος and others from ὄρνις, Βῆθνοι, Ἐριθακίς, Τίθωνός.

Κ. ἀίπη, ἱκισία, κίκαμον, κίκυς, νίπας, νίκη, φρίκη, Βερνίκη, with many other compounds of νίκη, Ἰκάριος, Ἰκαρος, Κάπρος, Νίκυας, Σίκαυα, Σίπυλία, Φωϊκή, Φρίκη. In μυρική ι is common.

Λ. ἴλαος, ἴλασκω, ἴλασμος, ἴλαω, ἴλις, ἴλη or ἴλα, ἴλιγγος, ἴλυς, ἴλως, παυσίλαω, κοίλη, μαρίλη, μουσίλη, νιογίλος, ὀμῖλας, ὄμιλος, πιδίλος, πῖλος, σίσιλος, σμῖλαξ or σμίλας, σμίλη, σπατίλη, σπρόβιλος, φίλητης, φίλομας, χῆλις, χῆλοι, χῆλος, ψῖλος, ψῖλως, Ἰλῆς, Ἰλιος and Ἰλιον, Ἰλιονίδης, Ἰλισσος, Ἰλος, Μικελᾶδης, Μίλητος, Ὀλίβος, Σίλητος, Χῆλων. Μίλων is common.

Μ. ἄτμος, βλιμάζω, βουλῖμάω, βρῖμάω, βρῖμη, δρῖμος, δρῖμύτης, ἱμάτιον, ἱμίση, ἱμυρος, ἰφθίμος, κλίμαξ, λίμης, μῖρισμα, μῖμος, τιμῆλη, σῖμος, τιμάω, τιμῆ, τιμῆρος, φῖμος, φῖμω, βρῖμω, ἱμίρα, Σιμαίδη, Σιμιχίδη, Σίμος, Τιμαγόρας, and many more of the same beginning with this last. But ἱμῶς is common.

N. ἀεροβίον, γινώσκω, διγύω, ἐλγύω, ἐργίδος or ἐργίδος, θριναξ, ὄσιον, ἴσις, καμίνουτῆρ, καμίνω, κίνητῆρ, κίνυμαι, βίηλατίω, χαλγίνω, Αἰγίνα, Θεριακία, Ἰναχος, Ἰνὸς, Ἰωπιδός, Καμαρίνα, Λακινιάς, Λακύνιον, Μίνως, Μύρινα, Τριαναρία, Φτινίδος, Ὠλινάρος.

Π. γρισιδός, διπαιτής, ἐπῆ, κῆπός, κοῖτους, λιπαρίω, οἰνοπτης and others in σιπης, ριπῆ, ριπίζω, ριπίς, ῥίπος, σκίπων or σκήπων, Ἐπιδός, Εὐερσιδης, Εὐρίπας, Ἐριπῆ. Ἰπες or ἱπες, a mouse-trap, is common.

P. ἱρὸς for ἰρὸς, λίρος, Βούριδος, Ἰρῆ, Ἰρις, Ἰρος, Κάμριος, Νιρίδος, Ὀστρις, Σιμπερμης, Σίρις, Τίρυνθος, Τίρυνς.

Σ. βρεσάμακος, κοιναλός, ρισίω, μῖσος, πῖσος, σισύμβριον, φθισήνωρ, Ἀγγισις, Αμῖσος, Βορίδος, Ἰσάιος, Ἰσάνδρος, Ἰσις, Ἰσος, Κηφισός, Νίσα, Νισος, Νισυρος, Πίσας, Πίρσιος, Σισυφος, Τισιφώνη. These are common : ἴσος or ἱσος, ἰσάζω, Πισίδα.

Τ. ἀδρίτης, ἀποκτῆ, ἀπόκτεον, ἀμῆνιτος, γεία, κλίτος, κλιτὺς, λιτὸς, simple, πλεον, παγκύνιος, παρὰσττος, πολιτῖα, σίτος, στεφάγος, φένω, Ἀμφιστετη, Ἀφροδίτη, Ἰταλία, Ἰτυμονίς, Ἰτων, Μίλιτος, Στάλκης, Τῖτάν, Τίτυρος, Τρίτων, Τρίτωνίς. Ἰταλός and Ἰφίτες are common.

Φ. γριφός, διφάω, ἴφι, ἱφιος, μηχανοδῖφης, σφονίζω, στῖφος, τῖφος, Διφιλος, Ἰφιδός, Ἰφιάνασσα, with many others beginning with ἱφι, Σίριφτος, Σιφαιδός, Τίφως. Πιφάσσω and σίφω are common.

Χ. ἰχῶρ, κίχαρα, ἰμάχιω, παρῖχίω, τάριχος, Ψιχάρσαξ.

Υ is long in

1. Nouns in υμα, υμος, υτηρ, υτωρ, υτος, υτης, υτις, derived from verbs in υω· as, κώλυμα, ἑυμός, μηνυτήρ, λυτωρ, κοκνυτός, δακρυτός, μηνυτής, πρεσβυτις. But there are some exceptions, particularly of derivatives from verbs which shorten the penultima of the perfect passive ; as, ἐρῦμα, θυτήρ, λυτός, δυτός.

2. The oblique cases of words of two terminations ; as, Φόρκυν and Φόρκυς, Φόρκυνος. Also of βόμβυξ, δοίδυξ, κήρυξ, Κήϋξ, κόκκυξ, δαγύς, κώμυς, γρύψ, γύψ. Βέδρυξ -υκος, is common.

3. Diminutives in υδιον, from genitives whose last syllable is pure ; as, ἰχθυός, ἰχθυ-ίδιον, ἰχθυ-ιδιον.

4. Verbs in υκω, υνω, υρω, υχω· as, ἐρῦκω, ἰθυνω, κῦρω, βρῦχω.

5. The first future in υσω, and first aorist in υσα, of verbs in υω· as, φύω, φῦσω, ἔφῦσα. But with some exceptions ; as, κύνω, κῦσω, ἔκῦσα.

6. The first and third singular and third plural present active of polysyllables in υμι· as, δεικνῦμι, δεικνῦσι· and in dissyllables throughout.

Υ is also long in the following words, before

B. ἡμισυσιον, ὕβρις.

Γ. ἀμαρτυρά, θρυγατάς, ἰσγῆ, λυγαῖος, μυγαλίη, ἰλολυγῆ, ἰλολυγών, πύγῆ.

τεργητήρ, τεργών, φεργάνον, φεργω, Γυγαίη λίμνη, Λαιστεργών. Γύγης is common.

Δ. βοτρυδών, ἐρικυδής, κυθαίνω, κυθάλιμος, κῦδος, μυθαίνω, μυθαλίας, ὠρυδών, Ἀεϋδός, Θουκυδίδης, Δακρύδης, Λυδῆ, Λυδία, Λυδός, Τυδίδης, Φερεκυδής. In ἴδωρ *v* is common.

Θ. ἐρυθιάω, μυθιομαι, μυθολογέω, μῦθος, πῦθιδαν, πῦθω, ψαίνυθος, ψμυθιον, Πυθαγόρας, Πῦθώ, Πῦθών.

Κ. κρύμπος, ἐρυκάνω and ἐρυκάνω, κερύκη, κερύκειον, μυκάνω, μυκῆ, σαρκυκῆ, σῦκάμιος, σῦκον, σῦκοφάντης, φῦκίς, φῦκος. Κώρυκος is long in Dionys. Perieg. 855., but elsewhere it is always short.

Λ. ἄστυλος, ἱμφύλος, θυλακίς, θυλακος, κίνδυλα, κόβυλις, μυλιάω, σπυλαίνω, σπύλον, στύλος, συλάω, σφονδύλη, τυλη, ὕλη, φύλον, φύλοπις, χυλός, Αἶγυλας, Ἀξυλος, Ἐριφύλη, Κρεώφυλος, Παμφύλοι, Πάμφυλος, Ἰλαίος, Ἰλακίδης, Ἰλη, Φυλάκας, Φυλείς, Φυλάς.

Μ. ἄθυμος, ἀκῦμων, ἄμῦμων, ἀτρυμων, θρυμός, ἐπιθῦμίω, ζῦμη, θυμῶρις, θυμῶν, θυμός, θυμός, κρυμός, κῦμαίνω, λῦμαίνω, λῦμη, προθυμία, ῥῦμη, ὕμεις, ὕμειρος, ὕμος, Αἰσῦμη, Ἀμῦμωνη, Δῦμη, Κῦμη, Κῦμοδόκη, Κῦμοθή, Στρυμῶν, Στρυμῶνρος, Ἰμῆν. In τάνυμος the penultima is common.

Ν. βυνάω, ἰδῦνη, θυνία, κίνδυνος, μῦνη, ξυνός, ξυνός, θεκῦνος, σίγῦνος, σθηθῦνιος, τῦνη Dor. for σῦ, ὑπαιθῦνος, φρῦνη, φρῦνος, χιλῦνη, Βιδῦνοί, Γερτῦνίς, Δίκτυνα, Οὔνη, Κῦνος, Μαριανδῦνοί, Φεῦνιχος. These are common: πορῦνη, λάγῦνος, σιγῦνη, τορῦνη, Πάχῦνος.

Π. γερῦς, κῦπώ, λῦπώ, λῦπη, τανῦπους, τρυπανον, τρυπάω, Ῥυπανιον.

Ρ. ἄγκυρα, ἀλκυρίς, βούτῦρον, γίφῦρα, γῦρος, round, curved, γῦρος, a circle, γῦρῶ, ἰσχῦρὸς, κολλῦρα, κῦρος, κῦρῶ, λάφῦρον, λίφῦρον, μυραῖνα, μυριάς, μῦριος, οἰζῦρὸς, ὄλῦρα, πάπῦρος, πίτῦρον, πλημμῦρα, πῦραμῖς, πῦρὸς, σῦριγξ, σῦρίζω, σφῦρα, a hammer, τῦρὸς, τῦρῶ, φῦρῶ, Γῦραι, Θιμίσῦρα, Κίρεῦρα, Νίσῦρος, Πῦραιχμης, Πῦραμος, Πῦρασος, Πῦρηναιὸν ἄρος, Πῦριλάμπης, Σκῦρος, Τῦρῶ. But πλημμυρίς and Κυρήνη are common.

Σ. βουλῦσιος, θαλῦσια, λῦσίζωνος, λῦσιμῆλης, λῦσιταλίων, ὠφρεῦσῖα, ῥῦσιόζω, ῥῦσιδιφρος, ῥῦσιον, ῥῦσὸς, τρυσίσιος, φῦσα, φῦσάω, φῦσιάω, φῦσίζωος, χρεῦσὸς, χρεῦσῶ, Ἀμφεῦσος, Διόνῦσος, Καμβῦσης, Λῦσανδρος, Λῦσιάνασσα, Λῦσίμαχος, Λῦσιππος, Μῦσις, Μῦσοί, Νῦσα.

Τ. ἀτρυτάνη, ἄῦσιώ, ἄῦτῆ, βουλῦτὸς, βῦττον, γωρεῦτὸς, περιστυτιπὸς, πῦτιναιος, ῥῦτῶ, the reins, a bridle, ῥῦτῆ, σκῦτις, σκῦτις, τρυτάνη, φῦταλῖα, φῦτάω, Ἀρχῦτας, Βρεῦτὸς, Κωκῦτὸς, Πιδῦτης.

Φ. ἐιλυφέζω, ἐιλῦφος, κῦφὸς, κῦφον, σῦφω, σῦφαρ, τῦφιδανὸς, τῦφηρὸς, τῦφος, τῦφω, τῦφῶν and τῦφῶς.

Χ. βρυχάομαι, βρυχή, ἱμψυχος, ἱριευχης, σάμψυχοι, τεῦχος, τευχῶ, ψυχῆ, ψυχος.

THE DOUBTFUL VOWELS IN FINAL SYLLABLES.

V. The doubtful vowels in the end of a word are short.

*Exceptions.**A* is long in

1. Nouns in *δα, θα, ρα, εα, ια*, and polysyllables in *αια*· as, *Αἰθῶ, Σιμαίθῶ, χώρῶ, θεῶ, φιλιῶ, κεραίῶ*· with *εὐλάκῶ, κόλλῶ, λῆθρῶ, πέρῶ*· But the following are short: *ἄγκυρῶ, ἄκανθῶ, γέφυρῶ, ὄλυρῶ, πλημμῦρῶ, σκολόπενδρῶ, σφῦρῶ, τάταγγρῶ, Θेमίσκυρῶ, Κέρκυρῶ*· verbals in *τρια*, as *ψάλτριῶ*· and nouns in *ρα* preceded by a diphthong, as *πεῖρῶ*, except *αὔρῶ, λαύρῶ, πλευρῶ, σαύρῶ*, and *φρουρῶ*.

2. Duals of the first declension; as, *μούσῶ*.

3. Feminine adjectives in *α* pure and *ρα*, from masculines in *ος*· as, *δικαίῶ, ἡμετέρῶ*· Except *διᾶ, ἱᾶ, μιᾶ, πότνιᾶ*.

4. Nouns in *εια* from verbs in *εω*· as, *δουλειᾶ* from *δουλέω*.

5. Accusatives in *εα* from nouns in *ες*· as, *Πηλείᾶ* from *Πηλεῖς*.

6. Vocatives from proper names in *ας*· as, *Αἰνεῖᾶ, Παλλᾶ*.

7. Words in *α* Doric for *η* or *ου*· as, *φάμᾶ* for *φήμη*, *Αἰνεῖᾶ* for *Αἰνεῖου*· But those in *α* Æolic are short: as, *νύμφᾶ φίλη*, Hom.

I is long in

1. The demonstrative additions of the Attics; as, *ταντῖ, δευρῖ, οὔτοσῖ, νυνῖ*.

2. The names of letters; as, *ξι, ψι*· with *κρῖ*.

Υ is long in

1. The imperfect and second aorist of verbs in *υμι*· as, *ἔδῦ*.

2. The names of letters; as, *μῦ, νῦ*· with *γρῦ*· *ῦ* is common.

VI. *Αν, αρ, ιν, ις, υν, υς*, in the end of a word, are short.

*Exceptions.**Αν* is long in

1. Masculines in *αν*· as, *Τιτᾶν*· with *πᾶν*, whose compounds are short, as *σύμπᾶν*.

2. Accusatives of the first declension, whose nominatives are long; as, *Αἰνείαν*, *φιλῶν*.

3. The adverbs *ἄγαν*, *εὖαν*, *λίαν*, *πέραν*.

Αρ is long in

Κᾶρ and *ψᾶρ* · *γᾶρ* is common.

Ιν is long in

1. Nouns in *ιν* - *ινος* · as, *ῥηγμῖν*.

2. Words of two terminations; as, *δελφῖν* and *δελφῖς*.

3. *Ῥμῖν* and *ῥμῖν*, when circumflexed.

Ις is long in

1. Monosyllables; as, *κῖς* · but *ῖς* is short.

2. Words of two terminations; as, *ἄκτις* and *ἄκτιν*.

3. Nouns in *ις* increasing long; as, *κνημῖς*, *μέρομῖς*, *πλοκαμῖς*.

Υν is long in

1. Nouns in *υν* - *υνος* · as, *μόςσυν*.

2. Words of two terminations; as, *Φόρκυν* and *Φόρκυς*.

3. Accusatives in *υν*, from long nominatives in *υς* · as, *ἰλυν*.

4. The imperfect and second aorist of verbs in *υμι* · as, *εἰδείκνυν* · with *ρυν*, but *ρυν* enclitic is short.

Υς is long in

1. Monosyllables; as, *μῦς* · with *κώμυς*.

2. Words of two terminations; as, *Φόρκυν* and *Φόρκυς*.

3. Nouns accented on the last syllable, and declined in *ος* pure; as, *ἰλῦς* · But some of them are common, as *ἰχθύς*.

4. The second person singular, as also participles, of verbs in *υμι* · as, *εἰδείκνυς*, *δαικνυς*.

VII. *As* and *υρ* final are long.

Exceptions.

As is short in

1. Nouns increasing; as, *σέλας* · except those in *ατος*.

2. Accusatives plural of the third declension; as, *Τιτᾶνᾶς* · Likewise of the first in Doric; as, *τέχνᾶς ἐγείρει*, Theocr.

3. Second persons singular of the first aorist active, and of the perfect active and middle; as, *ἔτυψᾶς*, *τέτυφᾶς*, *τέτυπᾶς*.

4. Adverbs in *ας*, as *ἀτρέμας*.

¶ VIII. The last syllable of every verse is common.

THE QUANTITY OF DERIVATIVE AND COMPOUND WORDS.

1. DERIVATIVES.

IX. Derivatives follow the quantity of their primitives ; as,

ἐκρίνον, κρίνομαι, ἐκρίνόμην, from *κρίνω* · *κέκρικα, κέκριμαι, ἐκρίθην*, from *κρίνω* · *τέτυπα* from *τύπον* · *κρίμα, κρίσις, κρίτος*, from *κέκριμαι, -σαι, -ται* · *τριβή, τριβος, τριβων*, from *τριβον*, the second aorist of *τριβω*.

Exc. 1. In verbs of the fourth conjugation, the first aorist lengthens the short penultima of the first future ; as, *ἐκρίνα*.

In verbs of the first and second conjugation, the penultima of the perfect is short, if the vowel in the penultima of the first future be long merely on account of the *ψ* or *ξ* following ; as, *τέτυφα* from *τύψω*. In some verbs also of the third conjugation, the long vowel in the penultima of the first future is shortened in the perfect passive ; as, *λέλυμαι* from *λύσω*.

Exc. 2. In some verbs which are long in the penultima of the present, the perfect middle lengthens the short penultima of the second aorist active ; as, *πράσσω, ἐπράγον, πέπραγα* · *ἄγω, to break, ἔαγον, ἔγα* · *βρίθω, ἐβρίθον, βέβριθα* · *κρίζω, ἔκριγον, κέκριγα* · *μικάω, ἐμύκον, μέμυκα*.

Obs. A short doubtful vowel at the beginning of a verb becomes long in the augmented tenses ; as, *ἰκᾶνω, ἰκᾶνον*.

2. COMPOUNDS.

X. Compounds follow the quantity of the simple words which compose them ; as,

πρόθυμος from *θυμός* · *ἐνθύμος* from *θύμή* · *ἄπυρος* from *πῦρ, πῦρός* · *παλιντριβής* from *τριβον*, the second aorist of *τριβω* · *δυσπραγείω*, from *πέπραγα*, the perfect middle of *πράσσω*.

Obs. The inseparable particles *α* privative, *αρι, ερι, βρι, δυς, ζα*, are short ; as, *ἄτιμος, ἐρίκνυδής, δύσειλις* · Unless *α* be made long for the sake of measure before two short syllables ; as, *ἄθανατος* · or before a consonant which may be supposed to have been doubled in pronunciation ; as, *ἄλληκτος*, as if *ἄλληκτος*.

VERSE.

A verse is a certain number of long and short syllables disposed according to rule.

Verses are divided into parts of two, three, or four syllables, called *feet*, of which the following are the most common.

The <i>Spondee</i> , consisting of two long ; as, <i>δούλους</i> .	
<i>Trochee</i> ,	a long and a short ; as, <i>δοῦλος</i> .
<i>Iambus</i> ,	a short and a long ; as, <i>λόγους</i> .
<i>Pyrrhic</i> ,	two short ; as, <i>λόγος</i> .
<i>Dactyle</i> ,	a long and two short ; as, <i>τίπτειτε</i> .
<i>Anäpest</i> ,	two short and a long ; as, <i>λέγεται</i> .
<i>Tribrächys</i> ,	three short ; as, <i>λέγετε</i> .

When a single syllable is taken by itself, it is called a *cæsūra*, which is commonly a long syllable.

SCANNING.

The measuring of verse, or the resolving of it into the several feet of which it is composed, is called scanning.

When a verse has just the number of feet requisite, it is called *versus acatalectus*, or *acatalectic*, an acatalectic verse : If a syllable be wanting, it is called *catalectic* ; if a foot, *brachycatalectic* : If there be a syllable or foot too much, *hypercatalectic*, or *hypermetre*.

Frequently two vowels meeting together in different syllables are pronounced in scanning as one syllable, which is called *synizēsis*, or *synecphonēsis* ; as, *Πηληϊάδew Ἀχιλῆος*, Hom. ; *χρύσειον σκήπτρον ἔχοντα*, Id. ; *ἐγὼ οὐκ ἔμελλον*, Soph. ; *ἦ οὐκ ἐνόησεν*, Hom. In these examples, *Πηληϊάδew* is pronounced as five syllables ; *χρύσειον*, as also *ἐγὼ οὐκ*, as two syllables ; and *ἦ οὐκ*, as a monosyllable : thus, *Πηληϊάδew, ἐγώνκ*.

DIFFERENT KINDS OF VERSE.

I. HEXAMETER.

The hexameter or heroic verse consists of six feet. Of these the fifth is a dactyle, and the sixth a spondee ; all the rest may be either dactyles or spondees ; as,

— υ υ | — — | — υ υ | — — | — υ υ | — —
κέκλυτέ μεν πάν-τες τε θε-οὶ πᾶ-σαι τε θε-αιναι, Hom.

A spondee is often admitted in the fifth place, whence the verse is called *spondaic* ; as,

— — | — υ υ | — υ υ | — υ υ | — — | — —
Ἐκτωρ δὲ προσέ-ειπεν ἄ-μύμονα Πηλεΐ-ωνα, Hom.

What deserves particular attention in scanning hexameter verse is the *cæsura*.

Cæsura is when after a foot is completed, there remains a syllable in a word to begin a new foot. It is called *triemimēris*, *penthemimēris*, *hephthemimēris*, or *enneēmimēris*, according as it falls on the third, fifth, seventh, or ninth half-foot of the hexameter verse in which it is found. All these different species of it sometimes occur in the same verse; as,

— υ υ | — — | — υ υ | — υ υ | — υ υ | — —
 αὐτὰρ ἐ-μοὶ προί-ην Ζεφύ-ρου προέ-ηκεν ἄ-ῆναι, Hom.

But the most common and beautiful cæsura is the *penthemim*; on which some lay a particular accent or stress of the voice in reading a hexameter verse thus composed, whence they call it the *cæsural pause*; as,

μῆνιν ἄειδε θε-ᾶ, Πηληϊάδεω Ἀχιλῆος, Hom.

When the cæsura falls on a syllable naturally short, it renders it long; as,

ἄγχου δ' ἰστάμενός ἔπεια πτερόεντα προσηύδα, Hom.

II. PENTAMETER.

The pentameter verse consists of five feet. Of these the two first are either dactyles or spondees; the third, always a spondee; and the fourth and fifth, anapests; as,

— υ υ | — — | — — | υ υ — | υ υ —
 πάντες ὄ-σους θνη-τούς ἡ-έλιος καθορᾷ, Solon.

But this verse is more properly divided into two hemistichs or halves; the former of which consists of two feet, either dactyles or spondees, and a cæsura; the latter, always of two dactyles and another cæsura; thus,

— υ υ | — — | — — | υ υ — | υ υ —
 πάντες ὄ-σους θνη-τούς ἡ-έλι-ος καθορᾷ-ᾷ.

III. IAMBIC.

The iambic, trochaic, and anapestic verse, is measured by *metres* or pairs of feet, and is therefore called *dimeter* when consisting of four feet, and *trimeter* when consisting of six feet. On the other hand, the Latin names *quaternarius* and *senarius* refer to the number of feet.

The iambic verse, which is most usually trimeter acatalectic, consisted originally of iambic feet only, but afterwards ad-

mitted a tribrāchys, spondee, dactyle, or anapest, in the odd places, that is, in the first, third, and fifth; and a tribrāchys, or sometimes an anapest, in the even places, that is, in the second and fourth, for the last foot must always be an iambus; thus,

$\begin{array}{cccccccccccc} - & - & | & \cup & - & || & - & - & | & \cup & - & || & \cup & - & | & \cup & - \\ \text{οὐκ ἔστιν οὐ-τω μῶ-ρος ὃς θανεῖν ἐρᾷ,} & \text{Soph.} \end{array}$
 $\begin{array}{cccccccccccc} - & - & | & \cup & \cup & \cup & || & - & \cup & \cup & | & \cup & - & || & \cup & \cup & - & | & \cup & - \\ \text{ἀλλ' ἢ παραφρο-νεῖς ἐτε-ὸν, ἢ κορυθαν-τιᾶς,} & \text{Aristoph.} \end{array}$

The tetrameter catalectic is also very common in the comic writers, and admits nearly the same variations as the senarius; thus,

$\begin{array}{cccccccccccc} - & - & | & \cup & - & || & \cup & - & | & \cup & - & || & - & - & | & \cup & - & || & \cup & - & | & - \\ \text{ἀλλ' ὥς τάχι-στα πρὸς πόλιν σπεύσω-μεν ὦ Φιλοῦρ-γε,} & \text{Aristoph.} \end{array}$

IV. TROCHAIC.

The most common trochaic verse is the tetrameter catalectic, consisting of seven trochees and a syllable; but admitting a tribrāchys in the first, third, fifth, and seventh places; and a tribrāchys, spondee, or anapest, in the second, fourth, and sixth; as,

$\begin{array}{cccccccccccc} - & \cup & | & - & - & || & - & \cup & | & - & - & || & - & \cup & | & - & \cup & || & - & \cup & | & - \\ \text{ἐν τε τοῖς Ἑλ-λησι καὶ τοῖς βαρβά-ροισι παντα-χοῦ,} & \text{Aristoph.} \end{array}$
 $\begin{array}{cccccccccccc} - & \cup & | & \cup & \cup & \cup & || & - & \cup & | & - & - & || & \cup & \cup & \cup & | & \cup & \cup & - & || & - & \cup & | & - \\ \text{καὶ μὲ παρεκά-λεις, τί δράσω; τίνα δὲ πόρον εὖ-ρω πο-θέν;} & \text{Eurip.} \end{array}$

A dactyle of proper names is admitted in the first, second, third, fifth, and sixth places.

V. ANAPESTIC.

The anapestic verse properly consists of anapests only, but admits a dactyle or spondee in all the places, though an anapest rarely follows a dactyle, on account of the concurrence of short syllables which would be thereby produced.

The most common is the dimeter acatalectic; as,

$\begin{array}{cccccccc} \cup & \cup & - & | & \cup & \cup & - & || & - & \cup & \cup & | & - & - \\ \text{ὅποταν δνοφερά νῆξ ὑπο-λειφθῇ,} & \text{Soph.} \end{array}$

The dimeter catalectic, called a *paræmiac*, of which the third foot must be an anapest, closes a series of anapestic verses; as,

$\begin{array}{cccccccc} \cup & \cup & - & | & - & - & || & \cup & \cup & - & | & - \\ \text{σὺ δ' ἐμῶν μύθων ἐπάκου-σον,} & \text{Soph.} \end{array}$

The monomēter acatalectic, called a *base*, for the most part precedes the paræmiac ; as,

$\begin{array}{ccccccc} & \cup & \cup & - & | & - & \\ & \tau\acute{\alpha} & \gamma\acute{\alpha}\rho & \epsilon\acute{\xi} & \eta\mu\acute{\omega}\nu, & & \\ \cup & \cup & - & | & - & || & \cup & \cup & - & | & - \\ \kappa\alpha\theta\alpha\rho\acute{\omega}\varsigma & \acute{\epsilon}\sigma\tau\alpha\iota & \beta\alpha\sigma\iota\lambda\epsilon\ddot{\upsilon}-\sigma\iota\nu, & \text{Eurip.} \end{array}$

The tetrameter catalectic is also frequently used by the comic writers ; as,

$\begin{array}{ccccccccccccccc} \cup & \cup & - & | & - & - & || & - & - & | & \cup & \cup & - & || & \cup & \cup & - & | & - \\ \delta\iota\acute{\alpha} & \tau\eta\nu & \chi\rho\epsilon\iota\alpha\nu, & \kappa\alpha\iota & \tau\eta\nu & \pi\epsilon\nu\iota\alpha\nu, & \zeta\eta\tau\epsilon\ddot{\iota}\nu & \acute{\omicron}\pi\acute{\omicron}\acute{\omicron}\theta\epsilon\nu & \beta\iota\omicron\nu & \acute{\epsilon}\xi-\epsilon\iota, & \text{Aristoph.} \\ \cup & \cup & - & | & \cup & \cup & - & || & - & \cup & | & - & || & \cup & \cup & - & | & \cup & \cup & - & || & \cup & \cup & - & | & - \\ \acute{\omicron}\tau\iota & \delta\epsilon\iota- & \lambda\acute{\omicron}\tau\alpha\tau\omicron\nu & \tau\omicron\ddot{\upsilon}\tau\omicron\nu & \acute{\epsilon}-\acute{\omega}\rho\omega\nu, & \acute{\epsilon}\lambda\alpha\phi\omicron\iota & \delta\iota\acute{\alpha} & \tau\omicron\ddot{\upsilon}\tau\omicron & \acute{\epsilon}\gamma\acute{\epsilon}\nu\omicron\nu- & \tau\omicron, & \text{Aristoph.} \end{array}$

VI. ANACREONTIC.

The Anacreontic verse is iambic dimeter catalectic, consisting of an iambus or spondee, two iammbuses, and a syllable ; as,

$\begin{array}{ccccccc} \cup & - & | & \cup & - & || & \cup & - & | & - \\ \acute{\omicron} & \tau\alpha\ddot{\upsilon}-\rho\omicron\varsigma & \acute{\omicron}\ddot{\upsilon}-\tau\omicron\varsigma, & \acute{\omega} & \pi\alpha\ddot{\iota}, & & \\ - & - & | & \cup & - & || & \cup & - & | & - \\ \text{Ζε}\acute{\upsilon}\varsigma & \mu\omicron\iota & \delta\omicron\kappa\epsilon\ddot{\iota} & \tau\iota\varsigma & \acute{\epsilon}\iota-\nu\alpha\iota, & \text{Anacr.} \end{array}$

Another kind of Anacreontic verse differs from the above by having an anapest in the first place ; as,

$\begin{array}{ccccccc} \cup & \cup & - & | & \cup & - & || & \cup & - & | & - \\ \mu\epsilon\sigma\sigma\omicron\nu- & \kappa\tau\iota\omicron\iota\varsigma & \pi\omicron\theta' & \acute{\omega}- & \rho\alpha\iota\varsigma, & \text{Anacr.} \end{array}$

But this last verse is also divided into a pyrrhic, two trochees, and a spondee ; thus,

$\begin{array}{ccccccc} \cup & \cup & | & - & \cup & | & - & - \\ \mu\epsilon\sigma\sigma\omicron- & \nu\kappa\tau\iota- & \omicron\iota\varsigma & \pi\omicron\theta' & \acute{\omega}\rho\alpha\iota\varsigma. \end{array}$

VII. SAPPHIC AND ADONIAN.

The Sapphic verse consists of five feet, a trochee, a spondee or a trochee, a dactyle, and two trochees ; as,

$\begin{array}{ccccccccccc} - & \cup & | & - & - & | & - & \cup & \cup & | & - & \cup & | & - & \cup \\ \phi\alpha\iota\nu\epsilon- & \tau\alpha\iota & \mu\omicron\iota & \kappa\eta\nu\omicron\varsigma & \acute{\iota}- & \sigma\omicron\varsigma & \theta\epsilon- & \acute{\omicron}\acute{\iota}\sigma\iota\nu, & \text{Sappho.} \end{array}$

An Adonian verse consists only of a dactyle and spondee ; as,

$\begin{array}{ccccccc} - & \cup & \cup & | & - & - & \\ \delta\eta' & \sigma\epsilon & \kappa\acute{\alpha}- & \lambda\eta\mu\iota, & \text{Sappho.} \end{array}$

ACCENTS.

I. There are three accents, the acute (´), the grave (`), and the circumflex (˘), one of which must stand on some syllable of every word.

Exc. The ten words \acute{o} , $\acute{\eta}$, $\acute{o}\acute{i}$, $\acute{\alpha}\acute{i}$, $\acute{\epsilon}\acute{i}$, $\acute{\epsilon}\acute{i}\varsigma$, $\acute{\epsilon}\nu$, $\acute{\epsilon}\kappa$ (or $\acute{\epsilon}\xi$), $\acute{o}\upsilon$ ($\acute{o}\upsilon\chi$) or $\acute{o}\upsilon\chi$), $\acute{\omega}\varsigma$, called *atonics*, have no accent: Unless they stand at the end of a sentence, or after the word to which they are naturally prefixed; as, $\pi\acute{\omega}\varsigma\ \gamma\acute{\alpha}\rho\ \acute{o}\upsilon$; $\theta\epsilon\acute{o}\varsigma\ \acute{\omega}\varsigma$, $\kappa\alpha\kappa\acute{\omega}\nu\ \acute{\epsilon}\xi$ · or unless they precede an enclitic; as, $\acute{\epsilon}\iota\ \tau\acute{i}\varsigma$.

Obs. An *enclitic* is a word which throws its accent on the last syllable of the preceding word, in which case alone can a word have more than one accent; as, $\acute{\alpha}\nu\theta\rho\omega\pi\acute{o}\varsigma$, but $\acute{\alpha}\nu\theta\rho\omega\pi\acute{o}\varsigma\ \tau\acute{i}\varsigma$.

II. The acute stands on one of the three last syllables; the grave, on the last only; and the circumflex, on one of the two last.

Obs. 1. The acute on final syllables is changed into the grave, when other words follow in connexion, and in no other case is the grave expressed; but when such final syllables are followed by an enclitic, or by any stop besides the comma (and, according to some, even by the comma), they retain the acute; as, $\acute{\alpha}\gamma\alpha\theta\acute{o}\varsigma\ \acute{\alpha}\nu\eta\rho\ \acute{\epsilon}\sigma\tau\iota\ \kappa\omicron\iota\nu\acute{o}\nu\ \acute{\alpha}\gamma\alpha\theta\acute{o}\nu$.

Obs. 2. Words acuted on the last syllable are called by the Greek grammarians *oxytōna*; on the penultima, *paroxytōna*; and on the antepenultima, *proparoxytōna*; as, $\theta\epsilon\acute{o}\varsigma$, $\tau\epsilon\iota\nu\mu\mu\acute{\epsilon}\nu\omicron\varsigma$, $\acute{\alpha}\gamma\gamma\epsilon\lambda\omicron\varsigma$. Those circumflexed on the last syllable are called *perispomēna*; and on the penultima, *properispomēna*; as, $\phi\iota\lambda\acute{\omega}$, $\sigma\acute{\omega}\mu\alpha$. All words which have no accent expressed on the last syllable are called *barytōna*; as, $\tau\acute{\upsilon}\pi\tau\omega$, $\omicron\acute{\iota}\kappa\omicron\varsigma$, $\theta\acute{\epsilon}\alpha\mu\alpha$ · and hence the *barytōna* comprehend the *paroxytōna*, *proparoxytōna*, and *properispomēna*.

III. The acute and the grave stand on long and short syllables; the circumflex, only on syllables long by nature; as, $\delta\epsilon\acute{\upsilon}\tau\epsilon\rho\omicron\varsigma$, $\chi\rho\upsilon\sigma\acute{o}\varsigma$, $\acute{\rho}\eta\mu\alpha$.

Obs. Hence it appears that the α in $\mu\acute{\alpha}\lambda\lambda\omicron\nu$, $\pi\rho\acute{\alpha}\xi\iota\varsigma$, is long of itself, and not merely by position, as in $\acute{\alpha}\lambda\lambda\omicron\nu$, $\tau\acute{\alpha}\xi\iota\varsigma$.

IV. The acute can stand on the antepenultima, and the circumflex on the penultima, only when the last syllable is short by nature ; as, *ἄνθρωπος*, but *ἀνθρώπου* · *μούσα*, but *μούσης*.

Exc. The *ω* in the Ionic genitive in *εω* of the first declension, and in the Attic terminations *ως*, *ων*, of the second and third declensions, as also in the compounds of *γέλως*, admits an acute on the antepenultima ; as, *δεσπότηω*, *ἀνοίγεων*, *πόλειως* from *πόλις*, *φιλόγελως*.

Obs. The terminations *αι* and *οι* are considered as short in accentuation ; as, *τύπτομαι*, *ἄνθρωποι*, *μούσαι*. Except optatives ; as, *φιλήσαι*, *τετύφοι* · and the adverb *οἴκοι*, *at home*, to distinguish it from *οἴκοι*, *houses*.

V. If the last syllable be short by nature, and the penultima long by nature and accented, the accent must be the circumflex ; as, *χρῆμα*, *τεῖχος*, *ψῆχος*.

Obs. 1. This rule shows that the last syllable is short by nature in *ἀλλάς*, *πῖδας*, and others increasing short, and long by nature in *θώρας*, *κῆρυς*, and the like.

Obs. 2. This rule does not apply to those cases where an enclitic forms a part of the word ; as, *οὔτε*, *ὥσπερ*, *ἤτις* ; nor, according to the best critics, to those where a short syllable is made long by synalæpha ; as, *κῶψον* for *καὶ ὄψον*.

VI. Oxytons of the first and second declension circumflex the last syllable of the genitives and datives ; as, S. *τιμῇ*, *τιμῆς*, *τιμῇ*, *τιμῇν*, *τιμῇ*. D. *τιμὰ*, *τιμαῖν*. P. *τιμαί*, *τιμῶν*, *τιμαῖς*, *τιμας*, *τιμαί*.

Exc. Attic oxytons of the second declension retain the acute in the genitive singular ; as, *λεώς*, *λεώ*.

VII. Nouns of the first declension always circumflex the last syllable of the genitive plural, whatever be the place of the accent in the other cases ; as, *μούσαι*, *μουσῶν* · *ἔχιδναι*, *ἐχιδνῶν*.

Exc. The feminine of baryton adjectives in *ος* accents the penultima of the genitive plural ; as, *ξένη*, *ξένων* · *ἅγλα*, *ἁγίων*. Likewise *ἐτήσιναι*, *χλούνης*, *χρήστης*.

VIII. Monosyllables of the third declension accent the last syllable of the genitives and datives, and the penultima of the other cases; as, S. *χεῖρ*, *χειρὸς*, *χειρὶ*, *χεῖρα*. D. *χεῖρε*, *χειροῖν*. P. *χεῖρες*, *χειρῶν*, *χερσὶ*, *χεῖρας*.

Exc. Participles and *τις* interrogative are accented on the penultima in the genitives and datives, as well as in the other cases; as, *θεῖς*, *θέντος*, *θέντα*· *ὦν*, *όντος*. Likewise *δᾶς*, *δμῶς*, *θῶς*, *κράς*, *λάς*, *παῖς*, *τρῶς*, *φῶς*, a *pustule*, *φῶς*, *light*, in the genitive plural; *οὗς* in the genitive dual and plural; and *πᾶς* in the genitive and dative, dual and plural; as, *δᾶδων*, *δμῶων*.

IX. Dissyllable and polysyllable nouns of the third declension retain the accent throughout upon the syllable on which it stands in the nominative, when not prevented by the nature of the final syllable; as, *ἐλπὶς*, *ἐλπίδος*· *κόραξ*, *κόρακος*, but *κοράκων*.

Exc. 1. *Δημήτηρ*, *εἰνάτηρ*, *θυγάτηρ*, *μήτηρ*, are accented on the penultima in all the cases and numbers, except the three first in the vocative singular; as, *θυγατέρος*, *θυγατέρι*, *θυγατέρα*.

Exc. 2. The following nouns throw the accent back as far as possible in the vocative singular, in which the last syllable of the nominative is shortened: *ἄνηρ*, *γαστήρ*, *δαήρ*, *Δημήτηρ*, *εἰνάτηρ*, *θυγάτηρ*, *πατήρ*, *σωτήρ*, *Ἀγαμέμνων*, *Ἀπόλλων*, *Ποσειδῶν*, proper names in *ης*, and some other words; as, *ἄνερ*, *θύγατερ*, *Ἀπολλόν*, *Σώκρατες*, *βέλτιον*, *εὐδαιμον*, *αὐταρκες*. Likewise *γυνή* makes *γύναι*.

Obs. Nouns which suffer syncope conform in some measure to the analogy of monosyllables; as, *κύων*, *κυνὸς*, *κυνὶ*, *κύνα*· *πατήρ*, *πατρός*· as does also *γυνή*· as, *γυναικὸς*, *γυναικὶ*, *γυναικα*. But the dative plural in *αι* accents the penultima; as, *πατράσι*. In the syncopated cases of *θυγάτηρ*, the accent is thrown upon the antepenultima of the nominative, accusative, and vocative; as, *θύγατρα*, *θύγατρε*, *θύγατρες*, *θύγατρας*. (See page 22.)

X. A contracted syllable is circumflexed, when the former of the two syllables from which it re-

sults is acuted ; otherwise it remains as it was before ; as, φιλέω, φιλῶ · φιλέουσι, φιλοῦσι · but φίλεε, φίλει · ἔσταως, ἔστώς.

Exc. 1. In words compounded with nouns in οος, ους, the contracted syllable is not circumflexed ; as, ἀνόου, ἄνου, from ἄνοος, ἄνους. So ἀθρόος makes ἄθρους. Also the accusative of feminine contracts in ω and ως of the third declension retains the acute ; as, αἰδῶα, αἰδῶ.

Exc. 2. Adjectives in εος, having an acute on the antepenultima, circumflex the last syllable after contraction ; as, χρύσεος, χρυσοῦς. Likewise ἀδελφίδεος, θυγατρίδεος.

XI. When prepositions are placed after their cases, or put instead of verbs compounded with them, they throw back the accent upon the penultima ; as, εἰρήνης πέρι, ἐπι for ἔπεστι.

Exc. Ἀνὰ and διὰ retain the accent on the last syllable when placed after their cases, to distinguish them from ἄνα, the vocative of ἄναξ, and Δία, the accusative of Ζεύς.

XII. When oxytons lose their final accented vowel, the accent is thrown back upon the penultima ; as, δειν' ἔπη, for δεινά · πόλλ' ἔχω, for πολλά.

Exc. Prepositions and the conjunction ἀλλὰ lose the accent with the final vowel ; as, παρ' ἐμοῦ, ἀλλ' ἄγε.

Obs. On the contrary, when verbs lose their initial accented syllable, the following syllable, if short, receives the acute, if long by nature, the circumflex ; as, ἔδαν, βάν · ἔθηκε, θῆκε.

XIII. Compounds in ος of perfects middle with nouns, accent the penultima when their signification is active, and the antepenultima when passive ; as, πρωτοτόκος, *that brings forth for the first time* ; πρωτότοκος, *the first-born* : λαοτρόφος, *feeding the people* ; λαότροφος, *fed by the people*.

Obs. If they are compounded with a preposition, they draw back the accent to the antepenultima ; as, κατάλογος.

XIV. Nouns compounded with *α, εν, δυς, ὑπό, δι*, throw the accent back as far as the last syllable will permit; as, *σοφός, ἄσος, παῖς, εὖπαις, θυμός, δύσθυμος, ἐρυθρός, ὑπέρυθρος, λόγος, δίλογος*. In like manner *ἀντίχριστος, σύνδουλος, περιέργος, κατάσκοπος, &c.* To these may be added the compounds of two nouns; as, *φιλόσοφος, δήμαρχος*.

Exc. Most adjectives in *ης* of the third declension, verbals in *η*, and many other compounds which cannot be reduced to particular rules, have the accent on the last syllable; as, *ἄψευδής, δυστυχής, περικαλλής, ἐπιγραφή, σιτοποιός, παιδαγωγός, ὀδριμοεργός, ἀρχιπειρατής*.

Obs. The accent is likewise on the last syllable of verbals in *τος*, adjectives in *ικος*, diminutives, patronymics, and other derivative substantives in *ις*, as also of substantives in *μος* from the perfect passive; as, *ποιητός, ἡγεμονικός, νησίς, Λητώϊς, βασιλῆς, σπασμός*. But compounds in *τος* draw back the accent; as, *ὑόρατος* except those which are derived merely from a compound verb; as, *ἐκλεκτός*. Verbals in *τεος* always accent the penultima; as, *γραπτέος, γραπτέα, γραπτέον*.

XV. Verbs generally throw the accent back as far as possible, but those of one or two syllables compounded with prepositions for the most part throw the accent upon the preposition; as, *τύπτω, τύπτομεν, ἔτυπτον, ἐτύπτομεν, τέτυφε, τετυφέτω, ἔς, ἄφες, θές, κατάθες, δός, ἀπόδος, φεῦγε, ἀπόφευγε*.

Exc. 1. The temporal augment retains the accent; as, *ἀνάπτω, ἀνήπτον, προσέχω, προσεῖχον*. So *καθεῦδον* and *καθηῦδον* or *ἐκάθευδον, καθήτο, or ἐκάθητο*. Also the syllabic augment; as, *ἔσχον, προσέσχον*.

Exc. 2. The second aorist accents the last syllable of the infinitive and participle active and of the imperative middle, and the penultima of the infinitive middle; as, *τυπεῖν, τυπών, τυποῦ, τυπέσθαι*. Also the last syllable of the imperatives *εἰπέ, ἐλθέ, εὔρε, ἰδέ, λαβέ*, to distinguish them from the second aorist indicative. But the second person singular only of the imperative

middle has the accent on the last syllable, the other persons and numbers throwing it back as far as it will go; *τυπέσθω, τύπεσθε* as do also *ἀφίκου, ἐπιλάθου, προσγέιου, τι* *που*, even in the second person singular.

Exc. 3. The second future active, the first and second aorist subjunctive passive, and the subjunctive of verbs in *μι*, are circumflexed on the last syllable; as, *τυπῶ, τυφθῶ, ἰσῶ*. So the first future active of the fourth conjugation, as *σπερῶ*, which is also the second future, retains the circumflex on the same syllable through all the modes and participles of the active and middle voices, where the nature of the final syllable does not prevent; as, *σπεροῖμι, σπερεῖν, σπερῶν, σπεροῦμαι, σπεροίμην, -οῖο, -οῖτο, &c.* The accent remains on the same syllable through all the persons and numbers; as, *τυπῶ, τυπεῖς, τυπτοῦμεν, &c.*; which is likewise the case in the present aorist second aorist optative, passive and middle, of verbs in *μι*; as *ἰσταίμην, -αῖο, -αῖτο, -αίμεθον, &c.*

Exc. 4. All infinitives in *ναι*, with those of the first aorist active and perfect passive, are accented on the penultima; as *τετυφέναι, τυφθῆναι, ἰσάναι, δίδοναι, τύψαι, φιλήσαι, τετύφθαι, πεφιλήσθαι*. Except the old or Doric infinitive in *μεναι*; as *ἐλθέμεναι, διαβήμεναι*.

Exc. 5. All participles in *ως* and *εις*, as also the participles active of verbs in *μι*, are accented on the last syllable, and the participle perfect passive on the penultima; as, *τετυφώς, τυφθεὶς, ἰσὰς, τιθεὶς, διδούς, δεικνύς, τετυμμένος*.

Exc. 6. Participles have the accent on the same syllable as the neuter as in the masculine; as, *φυλάττων, φυλάττον*. *τιμῶν, τιμήσον*.

ENCLITICS.

The following are enclitics. 1. The pronouns *μοῦ, μοι, σου, σοι, σέ, οὐ, οἱ, ἐ, μιν, νιν, σφέων, σφίσι, σφέας, σφε*, with the indefinite *τις, τι*, through all its cases, as well as *τοῦ, τῷ, τινός, τινί*. 2. The verbs *εἰμι* and *φημι* in the present indicative, except in the second person singular. 3. The adverbs *πῇ, ποῖ, πού, πῶ, πῶς, ποθί, ποθέν, ποτὶ*, which are distinguished only by their enclitic accent from the corresponding interrogatives. 4. The conjunctions *γάρ, τέ, καί* or *καὶ, θήν*, or *νῦν, πέρ, ὅα, τοι*, with the inseparable particle *δε*, as *οἱ τοῖόςδε, δόμονδε*.

XVI. Enclitics throw their accent as an acute on the last syllable of the preceding word, if that word have an acute on the antepenultima, or a circumflex on the penultima; as, *ἄνθρωπός ἐστι, σῶμά μου*.

Exc. When the last syllable of the preceding word is long by position, the enclitic retains its accent; as, *ὁμῆλιξ ἐστί*.

XVII. Enclitics lose their accent after oxytons, which then resume the acute accent, and after words which have a circumflex on the last syllable; as, *ἀνὴρ τις, γυναικῶν τινῶν*.

XVIII. Enclitic monosyllables lose their accent after words which have an acute on the penultima, but dissyllables retain it; as, *λόγος μου, λόγος ἐστί*.

XIX. If several enclitics succeed each other, the preceding always takes the accent of the following, so that the last only is unaccented; as, *εἰ τίς τινά φησί μοι*.

Obs. 1. Enclitics retain their accent in the beginning of a clause, as *σοὶ δώσω*, and when they are emphatical, as *ἀλλ' ἢ ὀλίγα σέ*, Rom. xi. 18. Also the pronouns retain their accent after prepositions, and after *ἐνεκα* or *ἧ*, as *παρὰ σφίσι, ἐνεκα σοῦ*.

Obs. 2. When *ἐστί* begins a sentence, is emphatical, or follows *ἀλλ', εἰ, καὶ, οὐκ, ὥς, or τοῦτ'*, its first syllable is accented; as, *οὐκ ἐστί*.

DIALECTS.

ANCIENT GREECE, with its dependencies, comprehended, besides the different districts in *Europe*, part of *Asia*, and several islands in the *Mediterranean*. In these several countries the inhabitants, besides the common language, had different dialects, of which four were principal, viz. the *Attic*, *Ionic*, *Doric*, and *Æolic*; the last comprehending the *Bæotic*. The *poetic* style admitted all the dialects, and had certain peculiarities of its own.

ATTIC DIALECT.

The *Attic* dialect was the most refined, and peculiar to *Athens* and its neighbourhood. It is admitted by the *poets* and writers in the *Ionic* and *Doric* dialects.

PROPERTIES.

I. *Contraction.*

1. Of syllables in the same word ; as,

$\alpha\alpha$	}	into	α .	See Obs. 19, page 214.
$\alpha\varepsilon$				
$\alpha\alpha\iota$	}	—	η	10.
$\varepsilon\alpha\iota$				
$\eta\alpha\iota$				
$\alpha\varepsilon\iota$	—		η	9.
$\alpha\omicron$	—		ω	11.
$\alpha\omega$	—		ω	19.
$\varepsilon\alpha$	—	{	α	4. 6.
			η	6. 20.
$\varepsilon\varepsilon$	—		η	6. 20.
$\varepsilon\omicron$	}	—	$\omega\upsilon$	11.
$\eta\omicron$				
$\omicron\omicron$				
$\varepsilon\omega$	—		ω	5.

To this dialect properly belong all contract nouns and verbs.

^{Ἐγώ.}			
ἐγὼ οἶδα ἐγὼ οἶμαι μοὶ ἐδόκει μοὶ ἔχρησεν		} Attic	{ ἐγὼ ³ δα. ἐγὼ ³ μαι. μοῦδόκει. μοῦχρησεν.
^{Καί.}			
Before	{ α ει ε ο οι η	} into καί { καὶ ἄν καὶ εἰτα καὶ ἐγὼ καὶ ἐν καὶ ὄνον καὶ οἶνον καὶ ἤμην	} Attic { καὶ ³ ν. κατα. καγὼ. κῆν. κῶνον. κῶνον. κῆμην.

Before an aspirate κ is changed into χ as,

καὶ ὁ καὶ ἡ καὶ ἡ ἄγχουσα	} Attic	{ χῶ. χῆ. χῆγχουσα.
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^{Πρό.}
Before ω, ου, προώφειλες, προύφειλες.
αν, ων, προανυῶν, πρωνυῶν.

II. Change of letter or syllable; as,

γ	into	β	as	γλήχων,	βλήχων.
λ	—	{ γ, —	—	μόλις,	μόγισ.
		{ ρ, —	—	κλίθανος,	κρίθανος.
μ	—	σ, —	—	πέφαμμαι,	πέφασμαι.
ν	—	λ, —	—	πνεύμων,	πλεύμων.
		{ θ, —	—	σῦς,	θῦς.
		{ ξ, —	—	σύν,	ξύν.
σ	—	{ ρ, —	—	θαρσεῖν, ⁴	θαρόρειν.
		{ τ, —	—	σήμερον,	τήμερον.
		{ —	—	πράσσω,	πράττω.
α	—	ε, —	—	λαός,	λεός. Obs. 2.
α } ο }	—	ω, —	—	{ ἴλαα, τά, Fem. Art. λαός,	{ ἴλω. τά. λεός. 2. 5.

³ In contractions of καί with the following word, ι is subscribed, according to some of the most learned critics, only where it was in the second syllable before contraction, but, according to others, and to most editors of Greek authors, in other cases also; and therefore the ι *subscript* is used in some examples here given, which occur in other parts of the grammar without it.

⁴ Busby, after Joh. Grammaticus, reverses this instance, making θαρσεῖν for θαρμῖν; but greater authorities are against them.

ε	—	ο,	—	πέπεμφα,	πέπομφα.	15.
η	—	α,	as	εὐφνῆ,	εὐφνᾶ.	4.
		ει,	—	πήσομαι,	πείσομαι. ⁵	
		ο,	—	πέπηθα,	πέπονθα.	16.
ι	—	ω,	—	εἵκα,	ἔωκα.	17.

Diphthong.

αι	—	α,	—	κλαίειν,	κλάειν.	
ει	—	η,	—	κλειῖδας,	κλήῖδας.	6.
οι	}	θ,	—	κλοιός,	κλώός.	2.
ωι				ῥωῖνη,	ῥωῖνη.	
ου	—	ω,	—	λαοῦ,	λεῷ.	2.

Syllable.

τῶσαν	—	ντων,	—	τυψάτωσαν,	τυψάντων.	22.
μι	—	ην,	—	βοῶμι,	βοῶην.	24.
ησα	—	ε,	—	γνοίησαν,	γνοῖεν.	27.

III. *Insertion of ν, ο, and ω, in perfect tenses.* Obs. 15.
16. 17.

IV. *Syncope.*

σ in the first future active and middle.	Obs. 12.
Antepenultima of the first aorist.	14.
κ in the perfect, sometimes with the vowel or diphthong following.	19.
ι in the 3d plural pluperfect.	20.
η in the aorists optative, and verbs in μι.	27.
σα in σθωσαν, imperative passive and middle.	23.

V. *Paragoge.*

γε in pronouns primitive ; as, ἔγωγε, σύγε.

ον in pronouns and adverbs ; as, οἷον, οὐκοῦν, οὐμενοῦν.

ι and ν in pronouns demonstrative ; as, οὗτοσὶ, αὐτῇ, του-
τοῦ, τουτονὶ, ταυτησὶ, τουτωῖ, τουτονι, ταυταῖ, ταὐτόν for τὸ αὐτό,
τουῦτον for τοῦτο. There is sometimes an elision of ο and α· as,
τουτὶ, ταυτί.

ι in adverbs, conjunctions, and prepositions ; as, οὐτως, οὐχί, μενί, ἐνί.

θα in the second person singular of verbs ; as, ἦσθα.

η in the conjunction ὅτι.

⁵ In common with the *Bæotic*.

VI. *Apocope.*

θ α in the imperative active of verbs in μι \cdot as, ἵστα and ἵστη, for ἵσταθι, ἵστηθι.

OBSERVATIONS.

1. It makes the vocative like the nominative in all declensions.

DECLENSIONS.

2. In the 2d, the vowel or diphthong in every termination is changed into ω \cdot and the penultima of nouns in αος, if long, is changed into ε \cdot as, λαός, λεώς, N. plur. ἱλαα, ἱλεω, not otherwise; as, τᾶός, ταώς. See Clarke's Homer, α'. 265.

3. Some words of the 3d in ης -ητος it declines after the 1st; and some in ως -ωτος, ους -οδος, after the 2d. (Page 31.)

Contracts of the Third Declension.

4. In the 1st form the accusative singular of adjectives in ης pure is contracted into α \cdot as, ἐνδεέα, ἐνδεᾶ. (Page 19.)

Proper names of this form it declines after the first declension; and one appellative ἀκινάκης. (Page 31.)

5. In the 2d and 3d forms it makes the genitive singular in ως, contracting that from ες pure; as, χοίως, χοῶς.

6. In the 3d form it contracts the accusative singular into η, and the N. A. V. plural into ης \cdot but ες pure has both accusatives in α \cdot as, χοέα, χοᾶ \cdot χοέας, χοᾶς. τροφᾶς also occurs.

ADJECTIVES.

7. It forms comparisons by -ιστερος, -ιστατος \cdot -αιτερος, αιτατος \cdot and, in common with the Ionic, -εστερος, -εστατος.

PRONOUNS.

8. See Rule V. on the preceding page.

It uses ἐαντοῦ in the 2d person, and ἐαντούς for ἀλλήλους.

VERBS.

9. It contracts ζάω, διψάω, πεινάω, περιπάω, and χράομαι, by η after the Doric manner.

10. It contracts αι, ει, ηι, made by the Ionic syncope, into η in the second person singular of the present indicative

passive and middle of verbs in μ · as, ἴστασαι, τίθειςαι, κάθησαι, ἴστη, τίθη, κάθη. And sometimes in that of the perfect passive of barytons; as, μέμνησαι, μέμνη. (Page 91.)

11. It contracts the *Ionic* $\alpha\omicron$ into ω · $\epsilon\omicron$, $\eta\omicron$, $\omicron\omicron$, into $\omicron\upsilon$, in the 2d person singular of the imperfect *indicative*; and of the present and second aorist *imperative* passive and middle of verbs in μ · as, ἴστω, εἰθου, ἐκάθου, ἐδίδου.

12. In the first future of polysyllables in $\iota\omega$ it drops σ · as, ἐλπῶ, middle ἐλπιῶμαι. It does the same by those in $\alpha\sigma\omega$, $\epsilon\sigma\omega$, $\omicron\sigma\omega$, which are afterward contracted; as, βιβῶ. But ἐκχεῶ uncontracted occurs, Joel, ii. 28. (Page 65, and Obs. at the bottom of page 78.)

13. It affects the augment several different ways. (Page 61.)

14. It syncopates the 1st aorist; as, εὔρατο for εὐρήσατο. (Page 78.)

15. In dissyllable perfects in $\varphi\alpha$, $\chi\alpha$, it changes ϵ into \omicron . (Page 66.)

16. It changes η into \omicron , according to some grammarians, in the perfect active of obsolete verbs; as, λήγω, λέλογχα, πήθω, πέπονθα, inserting ν . But they are better derived as in the List of Defective Verbs.

17. In the perfects active and passive ἀνείκα, ἀνείμαι, ἀφείκα, ἀφείμαι, and the middle εἶθα, it changes ι into ω ; as, ἀφέωκα, ἀφέωμαι, ἔωθα, in which the ι is often retained; as, εἴωθα. According to some this is not a change, but an insertion of ω · an opinion which εἴωθα seems to sanction.

18. In the reduplicated perfect ἄγηχα, from ἄγω, it inserts \omicron · as, ἀγήοχα,

19. In the perfect and pluperfect active it syncopates κ , as also the following vowel; as,

ἐστάκατον, ἐστάκατε, ἐστάκεισαν, ἐστακέναι,

ἔστα- τον, ἔστα- τε, ἔστα- σαν, ἐστά- ναι.

Except in the third person plural perfect, and in the participle, which contract the two vowels; as, ἐστάκασι, ἐστακώς· ἐστᾶσι, ἐστώς.

20. The *Ionic* $\epsilon\alpha$, $\epsilon\epsilon$,⁶ $\epsilon\epsilon$, for $\epsilon\iota\nu$, $\epsilon\iota\varsigma$, $\epsilon\iota$, 1st, 2d, and 3d sing. of the pluperfect active and middle, it contracts into η , $\eta\varsigma$, η · as, εἰλήφ-η, -ης, -η.

⁶ The contraction is used in the 2d person, though usually limited by grammarians to the 1st and 3rd only.

It syncopates *ι* in the third plural of the same tense; as, *ᾔδισαν* for *ᾔδεισαν*.

21. From the 2d person imperative active of verbs in *μι* it rejects the last syllable, *ἴσταθι*, *ἴστα*, *ἴστη*.⁷ *τίθει*,⁸ *τίθη*. *δίδοθι*, *δίδω*.

22. It changes *τωσαν* into *ντων* in the third person plural of the imperative active, retaining the preceding vowel in the 1st aorist only of barytons, and in both the tenses peculiar to verbs in *μι* in the rest *ε* is changed into *ο*, except in the contracts, where *α* is changed into *ω*, *ει* into *ου*, and *ου* of the third remains; as,

Barytons.

1st Aor.	<i>τυψ</i>	<i>-άτωσαν, -άντων.</i>
Pres.	<i>τυπι</i>	} <i>-έτωσαν, -όντων.</i>
Perf.	<i>τετυφ</i>	
2d Aor.	<i>τυπ</i>	

Contracts.

1st Conj.	<i>βο</i>	} <i>-ά</i>	<i>-ώντων.</i>
	<i>ποι</i>		<i>-εί -τωσαν, -ούντων.</i>
	<i>χρυσ</i>		<i>-ού</i> <i>-ούντων.</i>

Verbs in *μι*.

Pres.	{ <i>ιστά</i> <i>τιθέ</i> <i>διδό</i>	} <i>-τωσαν, -ντων.</i>
2d A.	{ <i>στή</i> <i>θέ</i> <i>δό</i>	}

23. In the 3d plural of the imperative passive and middle it syncopates *σα* as,

	Passive.	} <i>-σαν -ν.</i>
Pres.	<i>τυπιέσθω</i>	
Perf.	<i>τετύφθω</i>	
	Middle.	
1st A.	<i>τυπάσθω</i>	

⁷ In this case the long vowel is restored, but it is not always in verbs from *αα*.

⁸ *θ* in this place becomes *τ* by reason of the preceding *θ*.

24. In the optative active of barytons and contracts, μ is changed into η · as,

$\tauύπτοιμι$, $\tauυπτοίην$.
 $\betaοῶμι$, $\betaοῶην$.
 $\ποιῶμι$,⁹ $ποιοίην$.

The persons are varied in all the tenses as in the aorists passive of this mode :

$\tauυπτοί$ } $-ην$, $-ης$, $-η$,
 $\betaοῶ$ } $-ητον$, $-ήτην$,
 $\ποιοί$ ⁹ } $-ημεν$, $-ητε$, $-ησαν$.

25. It uses the 2d and 3d singular, and the 3d plural of the Æolic aorist. (Page 59.)

26. It changes $οι$, the penultima of the optative active of verbs in μ from $οω$, into $ω$ · as, $διδοίην$, $διδῶην$.

27. It syncopates η in $ειημεν$, $ειητε$, of the aorists passive optative of barytons, and peculiar tenses of verbs in μ of the same mode, also in $αιημεν$, $οιημεν$, of the latter ; and, in both, changes $ησα$ in the 3d plural into $ε$ · as,

Common.		Attic.	
1st Aor.	$\tauυφθεί$	$\tauυφθῆι$	} $-μεν$, $-τε$, $-εν$.
2d Aor.	$\tauυπεί$	$\tauυπεῖ$	
Pres.	$\tauιθεί$	$\tauιθεῖ$	
2d Aor.	$\thetaεί$	$\thetaεῖ$	
Pres.	$ἵσταί$	$ἵσταῖ$	
2d Aor.	$σταί$	$σταῖ$	
Pres.	$διδοί$	$διδοῖ$	
2d Aor.	$δοί$	$δοῖ$	

WRITERS.

Thucydides, Lysias, Plato, Xenophon, Isæus, Isocrates, Demosthenes, Æschines, Lucian.—*Æschylus, Sophocles, Euripides, Aristophanes.*—This dialect was divided into ancient and more recent. *Thucydides, Plato*, and *Aristophanes* used the former.

⁹ The Doric moreover changes $υ$ of the penultima into $φ$ · as, $φιλῶην$, $χευῶην$.

IONIC DIALECT.

The *Ionic* dialect was peculiar to the colonies of the *Athenians* and *Achaians* in *Asia Minor* and the adjacent *islands*, the principal of which were *Smyrna*, *Ephesus*, *Miletus*, *Teos*, and *Samos*. It is admitted by writers of the *Attic* dialect, often by those of the *Doric*, but most frequently by the *poets*.

PROPERTIES.

It delights in a confluence of vowels; hence it is distinguished from the common dialect by

I. The resolution of diphthongs and contractions.

av	into	ωῦ	{	θαῦμα	θᾶῦμα.
			{	αὐτός	ᾠτός.
α	}	ηῦ	{	ῥᾶδιος	ῥῆδιος.
ει				ἀλήθεια	ἀληθηῆ.
	{	εε	{	ῥέειθρον	ῥέειθρον.
ει				έτετύφει	έτετύφει.
	{	εα	{	τιθεῖσι	τιθέασι.
ευ				εὐκομος	ῆυκομος.
	{	ηῦ	{	χρηῖζω	χρηῖζω.
η				τύπτει	τύπτει.
	{	ηαι	{	τύπτει	τύπτει.
οι				οἷς	οῖς, (Maitt. p. 103. b.)
	{	εο	{	φοβοῦ	φοβέο.
				ἀγαθουργία	ἀγαθοεργίη.
ου				λόγου, τοῦ	λόγοιο, τοῖο. Obs. 5.
				Ἰίδου, τοῦ	Ἰίδεω, τέω, 4, 5.
	{	οα	{	διδούσι	διδόασι.
ω				πατρῷος	πατρῷος.
η	—	εα	—	κατηγήναι	κατεαγήναι.
οι	—	αο	—	έδεξω,	έδεξο.

II. Syncope of

δ and τ in oblique cases.

ε in many words; particularly those in εια as, ἱρὸς, ἀρχιεὺς, εὐηθία, προμηθία, συμπαθία.

ι in many words; as, τέλεον, πλέων, μέζων, ἔσθιν for εἶων imperf. of εἶω.

σ in 2d persons of verbs.

κ in the perfect active.

III. *Epenthesis* of

α before terminations of verbs.

ε before terminations of nouns and verbs, of some in all cases; as, ἀδελφεός, κενεός, καινεός. 1, 4.

ι in dual cases and many nouns; as, στεινός, ποιή for πόα. 5.

υ as, πολύς.

αι before α and η as, σεληναία, Ἀθηναίη, ἀναγκαίη.

IV. *Prosthesis* of

ε before many words; as, εἰς, ἐών.

Reduplication in many tenses. 12.

V. *Aphæresis* of

ε as, ὄρτῃ, κείνος.

σ as, κεδάζω, μίλαξ.

τ as, ἡγανον.

Augment. 12.

VI. *Paragoge* of

α in the perfect middle; as, γέγαα.

σι in the third persons of verbs.

VII. *Change* of letter or syllable:

β	} into ζ	βάραθρον	} Ionic	ζέρεθρον. ¹
γ		πεφυγώς		πεφυζώς.
δ		δορκάδες		ζορκάδες.
θ	σσ	βυθός		βυσσός.
ν	} — κ	νοεῖν		κοεῖν.
π		ποῖος		κοῖος.
		οὐδέποτε		οὐδέκοτε.
σ	δ	ὄσμην		ὄδμην.
θ	τ	καθορᾶ		κατορᾶ.
φ	π	ἀφικομην		ἀπικομην.
χ	κ	δέχομαι		δέκομαι.
		οὐχί		οὐκί.

The smooth and aspirate mute reciprocally; as,

ἀκάνθιον	} Ionic	ἄχάντιον.
βάτραχος		βάτρακος.
ἐνταῦθα		ἐνθαῦτα.
χιτών		κιθών.
χύτρα		κύθρη.

¹ Change of vowel and consonant. See onward.

² The rough into the smooth.

α	into	ε	βάραθρον	} Ionic	βέραθρον.	9.
		η	ιατρός		ιατρός.	4.
		αε	ἄθλον		ἄεθλον.	
		εα	ἡμᾶς		ἡμέας.	
		ω	χρεία		χρειῶ.	
ε	—	α	τέμνω		τάμνω.	
		η	ἐπερωτέοντας		ἐπηρωτέοντας.	
		ι	ἐστίη		ιστίη.	
ι	—	ω	πλέω		πλώω.	
		υ	βίβλος		βύβλος.	
		ω	δεῦρο		δεύρω.	
ο	—	ο	ζωή		ζόη.	
ω	—	η	βοᾷ		βοῇ.	
φ	—	ω	τραῦμα		τρώμα.	
αν	—	η	εἰρίνεος		ἡρίνεος.	
ει	—	ονν	λητόα		λητούν.	8.
οα	—	εα	Ἀρισταγόραν		Ἀρισταγόρεα.	4.
αν	} —		τελώνην		τελώνεα.	4.
ην			ἐτετύφειν		ἐτετύφεα.	
ειν	—					

VIII. Contraction in a few instances.

οε	into	ον	ὁ ἔτερος	οὔτερος. ³	3.
οα	} —	ω	βόας	βῶξ.	
οη			ἀνοησία	ἄνωσια.	
			ὀγδοήκοντα	ὀγδώκοντα.	

OBSERVATIONS.

1. It inserts ε in all genitives plural.
2. It annexes ι to the dative plural of all parisyllabic nouns.
3. In the article, ὁ or τὸ before ε is contracted into ον· as, ὁ ἔτερος, οὔτερος.

DECLENSIONS.

4. In the 1st it changes the α of all terminations (the dual and the N. A. V. plural excepted) into η, subscribing the subjunctive vowel; ον of the genitive of nouns in ας and ης into εω, αν and ην of the accusative singular into εα, and ας of the plural into εας.—

N. G. D. A. G. D.

1. Sing. βορε-ης, -εω,⁴ -η, -ην or -εα. Pl. -έων, -ης or -ησι or
A. N. G. D. A. G. D.
-αισι, -εας. 2. Sing. βι-η, -ης, -η, -ην. Pl. -έων, -ης or -ησι
or αισι.

³ See Article in the *Attic Dialect*.

⁴ Βερίω, in Hesiod, by syncope for Βερίωα.

5. In the 2d it changes *ov* of the genitive singular into *οιο* (and in the article, which is of this declension, into *εω*, whose dative also is in *εω*), and *οι* of the dual into *οιῖ*.

G.	G. D.	G. D.	G.
Sing. λόγ-οιο,	Dual. -οιῖν,	Pl. -έων, -οισι.	Sing. τοῖο & D.
τέω, τέω.			

6. In the 3d by syncopating *δ* and *τ* it makes *-ις*, *-ιδος*, *-ας*, *-ατος*, of the 2d and 5th forms of the contracts. *Θέτ-ιδος*, *-ιος*.

Contracts of the Third Declension.

7. In the 1st and 2d forms, the genitive and dative sing., in the 3d form, all cases, have *ε* of the penultima changed into *η*.

G.	D.	G. D.	G.
1. Sing. ἄρ-ηος, -ῆι.	2. πόλ-ηος, -ῆι.	3. Sing. βασιλ-ῆος,	
D. A.	N. A. G. D.	N. G. D. A.	
-ῆι, -ῆα.	Dual. -ῆε, -ῆοιν.	Plur. -ῆες, -ῆων, -ῆσι, -ῆας.	

8. In the 4th form it makes the accusative in *οιν* as, *Ἀητοῦν*.

9. In the 5th form it changes *α* of the penultima into *ε* as,

G.	D.
κέρ-εος, -εῖ,	&c.

ADJECTIVES.

10. In the feminine *εια* from *υς*, *ι* is syncopated in every N. G. case; as, *ὄξ-εα* or *-έη*, *-έας* or *-έης*.

PRONOUNS.

11. It inserts *ε* before every termination of *οὔτος* and *αὐτός* with its compounds; G. *τουτέου*, D. *αὐτέω*. Seldom when *αν* is changed into *ωῦ*.⁵ N. *ὦῦτός*, A. *ὦῦτόν*, particularly in the compounds; D. *σεωῦτῶ*, *ἐωῦτῶ*, but *ἐωῦτέου*, and its contracted form *ὦῦτέου* for *αὐτοῦ*, also occur.

VERBS.

12. It removes the augment *syllabic* and *temporal*; as, *βεβρω-κει*, *ἄκουσε*, *ἔωθα*.⁶ Herodot. Sometimes the reduplication only; as, *ἐκτημαι*. sometimes both; as, *τεχνέεται* for *τετέχνηται*, and from the pluperfect both augments; as, *λύτο* for *ἐλέλυτο*. On the contrary it reduplicates the present, imperfect, and both

⁵ See Rule I., Example 1st.

⁶ On the supposition that *ω* is an insertion and not a change of *ι*. The augment of this verb is *ι*.

the futures and aorists; as, *κικλήσκω, ἐνένιπτε, πεπιθήσω, κεκάμω, κεκρατηρισάμην, μέμαρπον*.⁷ (Page 62.)

13. It forms the 1st, 2d, and 3d sing. and the 3d plur. of the imperfect, and both aorists active, by annexing *κον, κες, κε*, to their 2d persons singular respectively, dropping the subjunctive vowel in contracts, and shortening the long vowel in verbs in *μι*.

	Common.	Ionic.	
Imperf.	<i>ἔτυπτες,</i>	<i>ἐτύπτι-ες</i>	} -κον, ⁸ -κες, -κε, -κον.
	<i>ἐπολεῖς,</i>	<i>ἐποί-ες</i>	
	<i>ἐχρύσους,</i>	<i>ἐχρύσ-ος</i>	
	<i>ἐτίθης,</i>	<i>ἐτίθ-ες</i>	
1st Aor.	<i>ἔτυπας,</i>	<i>ἐτύψ-ας</i>	
2d Aor.	<i>ἔτυπες,</i>	<i>ἐτύπ-ες</i>	}
	<i>ἔστης,</i>	<i>ἔστ-ας</i>	
	<i>ἔδως,</i>	<i>ἔδ-ος</i>	

Hence in the passive and middle *τυπτι-εσκόμην, -έσκεο, -έσκητο, -έσκοντο*.

14. In the 1st future indicative active of the 4th, and the 2d future of every conjugation, it inserts *ε* before the three terminations sing. and 3d plural; also in the infinitive and participle, resolving *ει* into *εε* and *ου* into *εο* in the dual and plural, except in the 3d plural and the participle feminine; *ψαλ-έω, -έεις, -έει· -έετον, -έετον· -έομεν, -έετε, -έουσι*. Inf. *ψαλέειν*. Part. *ψαλ-έων, -έουσα, -εον*. In the middle voice it *only* resolves *ου* and *ει*· the latter in the 2d sing. *indicative* into *εαι*, *subjunctive* into *ηαι*· as, *τυπ-έομαι, -έαι, -έεται· -έόμεθον, -έεσθον, -έεσθον· εόμεθα, -έεσθε, -έονται· τύπ-ωμαι, -ηαι, -ηται*.

15. In the perfect active it syncopates *κ* and shortens the penultima; *ἐστήκατε, ἐστήατε· τεθνηκώς, τεθνεώς*.

16. In the pluperfect active and middle it changes *ειν, εις, ει*, into *εα, εες,⁹ εε*.

17. It resolves *η* and *ου* in the 2d persons of passive and middle tenses into *εαι, εο*· in the subjunctive *ηαι*. (Page 72.)

18. To the 3d sing. of all tenses active, of the perfect middle, and of the aorists passive, of the subjunctive mode, it annexes *σι*· as,

⁷ *Ἀνῆσαι* retains the augment in the infinitive. Herodot.

⁸ This form is more frequently found without the augment; as, *τύπτισθαι*.

⁹ See *Attic dialect*, p. 214., Note to Obs. 20.

	Active.	Passive.
Pres.	τύπῃσι.	1st Aor. τύφθῇσι. ¹⁰
Perf.	τετύφῃσι.	2d Aor. τυπῇσι. ¹⁰
1st Aor.	τύψῃσι.	Middle.
2d Aor.	τύπῃσι.	Perf. τετύπῃσι.

19. In the 2d sing. of the 1st aorist middle it resolves ω into αο as, ἐτύψ-ω, -αο.

20. In all tenses of the indicative and optative, whose 3d sing. ends in ται or το, it forms the 3d plur. by inserting α before those terminations respectively, and, of the next preceding letters, shortening the long vowel, dropping the subjunctive of the diphthong (except in the optative), changing the smooth mute into the rough, and σ into the characteristic of the 2d aorist, δ or θ as,

Pres. & Perf. Sing.		Plur.	Imp. & Pluperf. Plur.
τύπτε	-ται.	τυπτέ	ἐτυπτέ
πεφίλη		πεφιλέ	ἐπεφιλέ
κεχρυσώ		κεχρυσό	ἐκεχρυσό
κέϊ		κέ	ἐκέ
κεκόλου		κεκολό	ἐκεκολό
ἔψαλ		ἐψάλ	ἐψάλ
τέτυπ		τετύφ	ἐτετύφ
λέλεκ		λελέχ	ἐλελέχ
πέφρωσ		πεφροάδ	ἐπεφροάδ
πέπλησ		πεπλάθ	ἐπεπλάθ
		-αται.	-ατο.

When α precedes these terminations, instead of inserting another α after it, this dialect inserts an ε before it; as,

3d Sing.	3d Plur.	3d Sing.	3d Plur.
δύναται,	δυνέαται.	ἐδύνατο,	ἐδυνέατο.
μηχανᾷται,	μηχανέαται.	ἐμηχανᾷτο,	ἐμηχανέατο.
ἀναπέπταται,	ἀναπεπέαται.	ἀνεπέπτατο,	ἀνεπεπέατο.

21. In common with the *Doric* it contracts verbs in αω into η as, ὀρεῖς, ὀρεῖ, ὀρεῖν.

22. In the contract tenses of verbs in αω it inserts ε after contraction; as, χρέωμαι, ἐμηχανεώμην. Imperat. χρέω.¹¹ but oftener changes α into ε as, χρέομαι, ὀρέομαι. Sometimes in the present subjunctive passive of barytons; as, κτεινέωνται.

¹⁰ Also τυφθήσι, τυπίησι. See Obs. 22.

¹¹ Χρέω occurs in Hippocrates, the *Ionic* of χρέω, imperative of χρέομαι for χρέεμαι.

always in the aorists; as, τυφθίω, τυπίω. Also in the 3d plur. of the present indicative of verbs in μι from αω, and the present and 2d aorist subjunctive of those from αω and εω in the active voice; as, ιστιάσι, ιστίωσι, τιθίωσι, στίωσι, θίωσι. Sometimes in the 3d person middle voice; as, θήγται.

23. It syncopates σ in the 2d persons passive and middle of verbs in μι. (Page 91.)

24. In the 3d plural of the present active of verbs in μι from εω, οω, υω, it inserts α, syncopating the subjunctive vowel of diphthongs; as, τιθεῖσι, τιθέασι· διδοῦσι, διδόασι· ζευγνῦσι, ζευγνάσι.

25. It contracts οη, from οαω, οεω, into ω· as, βοήσω, βώσω, ἐνοήσας, ἐνώσας· ἐνέοητο, ἐνέωιτο.

Instead of the regular tenses of κείμαι and ἀνείμαι it uses those of their primitives κέω and ἀνέω· as, κέονται, ἀνέονται, κέωνται, &c.

It makes λαμβάνω borrow its tenses as if from λαβέω and λάμβω. Καταλελάβηκε, λάμψομαι, λαμφθείη, &c. occur in Herodotus.

WRITERS.

Herodotus, Hippocrates, Arrian, Lucian, Aretæus, Homer, Hesiod, Theognis, Anacreon.

DORIC DIALECT.

This dialect was used first in *Lacedæmon* and *Argos*; afterwards in *Epirus, Magna Græcia, Sicily, Crete, Rhodes, and Libya*. It is seldom used by *Attic*, but often by *Ionic* writers and the *poets*.

PROPERTIES.

I. *Contraction* of *ο* and *καλ*, when prefixed to vowels and diphthongs.

Common.	Doric.
τὰ ἥματα,	τᾷματα.
ὁ ἔλαφος,	ῶλαφος.
ὁ αἰπόλος,	ῶπόλος.
οἱ αἰπόλοι,	ῶπόλοι.
τοῦ ἄλγεος,	τῶλγεος.

τοῦ Εὐβούλοιο,	τῷ ὕβουλοιο.
τὰ ἄγκιστρα,	τῶγκιστρα.
τὰ ὀστέα,	τῶστέα.
καὶ ἔξαπλης,	κῆξαπλινας.
καὶ εἶπε,	κῆπε.
καὶ ὁ Ἀδωνις,	χῶδωνις.
καὶ ὁ ἐκ,	χῶ' κ'.

Other contractions :

αε	into	η	ἐτίμης. }	Obs. 22.
αι	—	η	τιμῆς. }	
εα	—	η	κῆς, φρητί.	
εο	—	ευ	θεῦς, Ἄρεως, βασιλεῦς, gen.	5.
οα	—	ω	βῶκας.	

II. Change of letter or syllable ; as,

γ	into	δ	δα, δαν. ¹	
δ	—	{ θ	ψύθος, ¹ ἐπιμηθής, θάσος.	4.
		{ τ	θέμιτος, Ἀρτέμιτος.	
		{ σδ	συρίσδω, μασδός.	9.
ζ	—	{ δδ	γυμνάδω, ρέδω, by Metathesis ἔρδω.	
		{ δδ	μάδδα, χρηδδω, also <i>Æolic</i> .	
		{ τ	ὀρίτων.	
		{ τι	συρίττω, φράττω, βλιμάττω.	
		{ δ	ἄνδηρα, Δύμβρις.	
		{ ζ	Ζυμβραῖος.	
θ	—	{ σ	παρασένος, μυσιῖδω, ¹ σιός. ¹	
		{ τ	ἄνητον, κλαῖστρον. ¹	
		{ φ	φήρ, φλίδομαι.	
κ	—	{ γ	ὠγῆνος, ἔοιγμεν for εἰκαμεν.	
		{ τ	τεῖνος, τῆνος. ¹	
		{ ν ²	βέντιστος, ἦνθον, κέντο for κέλετο. ³	
λ	—	{ φ	φαύρος.	
μ	—	β	βυρσίνη, βύρμαξ. ¹	
ν	—	σ	τύπτομες, καλᾶς, ¹ μεις, also <i>Æolic</i> .	
π	—	β	ἐμβολή, ἀμβλακία.	
ρ	—	κ	μικκός for μικρός.	
		{ δ	πέφραδμαι.	
σ	—	{ τ	τὸ, φατὶ, Ἀρταμίτιον, Ποτειδαν.	23.
		{ ντ	τύπτωντι, τιθέντι. ¹	17.
		{ ξ	ὄνειδιξῶ, κλαξῶ, ¹ ὄρνιξ.	11.

¹ Words to which the figure ¹ is affixed, undergo some change of another letter.

² When *σ* or *θ* follows.

³ See *γίρρο* in the *Æolic*.

τ	—	{ κ	πόκα, τόκα. ¹	
		{ ρ	πόρρῆς.	
		{ ε	κρέτος, also <i>Ionic</i> .	
α	—	{ ο	πόρδαλις.	
		{ ω	ῶγαθόν, ὦριστος, ὦρχομαι.	
ε	—	{ α	τράφω, τράχω.	
		{ ει	τυψεῖτον.	16.
		{ ι	σιός, ¹ χάλκιος.	
η	—	{ α	μᾶν, φάμα, ἔφαν, ἄδύ.	2, 13, 19.
		{ ε	ἄμσῦ, εἵκασι.	
		{ ε	ἀνδρεφόνον.	
ο	—	{ ω	κῶρος, μῶνος, ὠρος, ὠρα. ⁴	
		{ αι	μαλακαίποδες.	
		{ ευ	τυψεῦμες. ¹	16, 17.
		{ ου	τυψοῦμες. ¹	
ω	—	{ α	πρᾶτος, θυρᾶν, ἐπάξα, γελᾶν.	2, 22.
		{ ευ ⁵	ἡγάπευν, γαλεῦσε.	
αι	—	{ ε	γέα, νέειν.	
		{ ει	ἀρχεῖαι.	
		{ α	κλαῖδας, κλαξῶ, ¹ γαμᾶν.	24.
ει	—	{ αι	κλαῖδα, κλαῖστρον, ἡθαῖον.	
		{ η	ἦχον, ἦλκον.	14.
		{ η	τέλῃος.	
		{ α	Κρονίδα, Gen.	
		{ ο	λόγος, Accus.	
ου	—	{ ω	λόγως, Acc. ὠρανός, φηγῶν.	3, 24.
		{ οι	τύπτοισι, τύπτοισα, ὑψοῖς. ¹	12, 18.
		{ ευ	τύπτει, καλεῦσα.	
ευ	—	{ ει	Ἐλειθυῖα.	
οι	—	{ ω	Τρώαν, πωμενικός, ὦμοι.	
ω	—	{ οι	ἡροῖος.	

III. Syncope of

θ	ἑσλός.	
σ	μῶα, πᾶα.	
ε	θᾶσθε, ⁶ θᾶσαι.	
ι	τύπτες, τύπτειν, τιθέντι. ¹	15, 17.
υ	διδόντι. ¹	17.
ω	πρᾶν for πρῶην. ¹	

⁴ Plato says that ὦραι was used for the ancient and *Attic* ἔραι, διὰ τὸ ἐρεῖλαι τοὺς καιρούς.

⁵ This seems to come from verbs in *αι* made *ευ* by the *Attic* and *Ionic* dialect.

⁶ By another syncope for θάσασθε.

IV. *Epenthesis* of

α	νανάται.	
η	κιχήλας.	
ι	τυψεί-τον, -τε· τυψεύται· ⁷ τύψαις.	16.
σ	τυπτόμεσθα.	20.

V. *Aphæresis* of

θ ε in λῶ, λῆς, λῆ.

OBSERVATIONS.

M. F.

1. It makes the nominative plur. of the article τοῖ, ταί.

DECLENSIONS.

2. In the 1st it changes ου of the genitive singular, ω of the genitive plural, and η of every termination, into α. Sometimes also the genitive plural of the 2d and 3d; as,

N.	G.	D.	A.	V.	G.
τελών-ας,	-α,	-α,	-αν,	-α.	} —Plur. -ᾶν.
ἄρετ-ᾶ,	-ᾶς,	-ᾶ,	-αν,	-ᾶ.	

3. Proper names in αος have ο syncopated, and are declined

N. G.
after the 1st; as, for Μενέλαος, Μενελάου, &c. Μενέλ-ας, -α,
D. A. V.
-α, -αν, -α.

In this declension it changes ου into ω, that of the accusative plural sometimes into ο, and rejects the ι subscript of the dative; as,

	G. D.	G. A.
Sing. λόγ-ω, -ω.		Plur. -αν, ⁸ -ως or -ος.

It also changes ου into ω in the N. and A. sing. and N. A. V. plur. contracted of the 3d; as, N. βῶς, A. βῶν. Plur. N. A. V. βῶς.

4. It changes δ into τ in nouns in ις -ιδος; as,

Gen. θέμιτος, μέριτος, Ἀρτέμιτος.

Contracts of the Third Declension.

5. It changes η and ευ of the N. and V. of the 1st and 3d

N. V. N. V.
forms reciprocally; as, Ἄρεως, -εω· βασιλ-ῆς, -ῆ. εο or ου of all
genitives in εος into ευ· as, χεῖλεως, πόλεως, Ὀδυσεῦς.⁹ ου into

⁷ Third sing. 1st future middle.

⁸ This is infrequent.

⁹ Qdys. α', 397.

ω in the genitive sing. of the 4th form ; as, G. Ἀχῶς. εἰς of the nominative plural into ης without the subscript. εω of all genitives into α. This last but seldom.

PRONOUNS.

6. To ἐγὼ in the nom. sing. it annexes ν, νη, γα, νγα. In the penultima of the dual and plural it changes η into α, and often uses the singular accusative for the dual and plural. (See Table at the end of Dialects, page 236.)

7. In the pronoun of the 2d person, it changes σ into τ, and annexes γα, νη. (See Table, page 237.)

8. In the 3d personal pronoun, for the accusative εἰ it uses the accusative of ἴς, G. ἰός, obsolete, with μ or ν prefixed ; as, μὲν, νὲν, which often stand not only for εἰ, but for αὐτ-όν, -ήν, -ό, and also for the plural αὐτ-ούς, -άς, -ά. For the plural dative σφίσι it uses the dual σφίν, which by aphæresis becomes φίν. For the plural accusative σφᾶς it uses the dual σφεῖ, by metathesis φσεῖ, hence ψεῖ. As the demonstrative αὐτός is often used for the reflectives οὗ and αὐτοῦ (contracted from εαυτοῦ), so φίν and ψεῖ are used respectively for αὐτ-οῖς, -αῖς. αὐτ-ούς, -άς, -ά, in all genders ; ψεῖ sometimes for the accusative singular αὐτ-όν, -ήν, -ό.

In the possessives it changes

σός	into	τεός.
ός	—	έός.
ἡμέτερος	—	ἄμός.
ὑμέτερος	—	ὑμός.
σφέτερος	—	σφός.

VERBS.

9. It changes ζ the characteristic of the present into σδ, δ, δδ, τ, and ττ. as, συρίσδω, γυμνάδω, ποτιόδδω, όρίτω, φράττω, συρίττω.

10. It makes new present tenses from perfects by changing α into ω. as, ἐστήκω, πεποιθέω, δεδοίκω, κεκλήγω, πεφρίκω,¹⁰ πεφνίκω.

11. It changes σ the future characteristic of verbs in ζ, and of some in ω pure, into ξ. as, ἀντιαξῶ, γελαξῶ.

12. It changes ον in the penultima of the 1st future and 1st aorist of verbs in ω pure into οι. as, ἀκοισῶ, ἀκοισον.

¹⁰ From σίφρινα for σίφριχα.

13. It changes η in the penultima of the 1st future and 1st aorist, perfect and pluperfect, into α · as, *φιλασῶ, εἰμασα, τέθνακα, μέμναμαι, ἐμεμνάμην*.

14. It changes $\epsilon\iota$, the augment formed by annexing ι , into η without a subscript; as, *ἦχον, ἦλκον*.

15. It syncopates ι in the 2d and 3d persons sing. of the present indicative active, and in every tense of the infinitive ending in $\epsilon\iota\nu$; as, *τύπτι-ες, -ε, τύπτειν, τύπεν*.

16. It circumflexes the first future active and middle, and forms it like the 2d; as,

Act. *τυψ-ῶ, -εῖς, -εῖ· -εῖτον, -εῖτον·* $\left. \begin{array}{l} -οῦ^{11} \\ -εῦ \end{array} \right\} \text{μεν},^{12} \left. \begin{array}{l} -εῖτε, -οῦ^{11} \\ -εῦ \end{array} \right\} \text{ντι}.$

Mid. *τυψ-οῦμαι, -ῆ, -εῖται· -οῦμεθον, -εῖσθον, -εῖσθον, &c.*

17. It changes ν into ς in the first person plural of all tenses indicative and subjunctive active, and of the aorists subjunctive passive; also σ into $\nu\tau$ in the 3d plural, dropping the subjunctive vowel of the preceding diphthong, except in the futures; as, *τύπτομες, ἐτύπτομες, τυψοῦμες, ἐτύψαμες, &c. τύπτοντι,¹³ τυψοῦντι,¹³ τετύφαντι,¹³ τυποῦντι,¹³ τιθεντι,¹³ διδόντι,¹³ τύπτωντι, Pass. τυφθῶντι, τυπῶντι*.

18. It changes $\omicron\iota$ into ω in the penultima of barytons and contracts of the optative active, whose termination $\mu\iota$ the *Attic* had before changed into $\eta\nu$ · as, *Attic, τυπτοίην, ποιoίην, χρυσoίην· Doric, τυπιώην, ποιoίην, χρυσoίην*.

It also often changes $\omicron\upsilon$ of the penultima both of contracts and barytons into $\epsilon\upsilon$, sometimes into $\omicron\iota$ · as, Act. *φιλ-εῦμες, -εῦντι*. Imp. *ἐφίλευν, τυψ-εῦμες, -εῦντι, τυπ-εῦμες, -οῦντι¹⁴ or -εῦντι or -οντι*. Part. *τύπτεισα, φιλεῦν*. Pass. and Midd. *φιλεῖμαι*. 1st. Fut. *ἀλεῦμαι*. Imperat. *φιλεῦ*.—Also *τύπτοισι*, 1st Fut. *τυψοῖσι*, Particip. *τύπτοισα*. ϵ is sometimes inserted in the subjunctive; as, *ἰσορροπ-ῶσι, -έωντι· συντιθ-ῶσι, -έωντι· Archimedes*.

¹¹ See Obs. 18, and Note to the same.

¹² See Obs. 18.

¹³ This person is like the dative plural of the participle of the same tense, but the *Doric* dialect makes it like the dative singular.

¹⁴ The 2d future commonly retains the ν , if the penultima be not changed into $\iota\upsilon$ or $\alpha\iota$, but not always.

DORIC DIALECT.

19. It changes η into α in most tenses of the indicative optative passive and middle; also of verbs in $\mu\iota$ ending as, $\epsilon\tau\upsilon\pi\tau\acute{o}\mu\alpha\nu$, $\epsilon\tau\upsilon\psi\acute{\alpha}\mu\alpha\nu$, $\epsilon\tau\acute{\upsilon}\phi\theta\alpha\nu$, $\epsilon\tau\upsilon\phi\theta\acute{\eta}\tau\alpha\nu$, $\tau\upsilon\pi\tau\acute{o}\iota\mu\alpha\iota$ &c.

20. It inserts σ in the 1st person plural passive; as, $\mu\epsilon\sigma\theta\alpha$.

21. In the perfect passive of verbs in $\zeta\omega$, making future, it changes σ into δ as, $\pi\acute{\epsilon}\phi\rho\alpha\delta\mu\alpha\iota$, $\kappa\acute{\epsilon}\kappa\alpha\delta\mu\alpha\iota$.

22. It contracts verbs in $\alpha\omega$ into η , in common *Ionic*; as, $\tau\iota\mu\tilde{\eta}\varsigma$, $\tilde{\eta}$, $\tilde{\eta}\nu$ and changes the ω contract α as, $\chi\alpha\lambda\tilde{\alpha}\sigma\iota$, particularly in participles; as, $\pi\epsilon\iota\nu\tilde{\alpha}\nu\tau\iota$.

23. In verbs in $\mu\iota$ it changes σ of the 3d person singular indicative active into τ as, $\iota\sigma\tau\alpha\tau\iota$, $\tau\acute{\iota}\theta\eta\tau\iota$, &c.

24. In the infinitive it sometimes changes $\epsilon\iota$ into $\omicron\upsilon$ as, $\epsilon\upsilon\delta\alpha\iota\mu\omicron\nu\tilde{\alpha}\nu$, $\phi\acute{\iota}\gamma\omega\tilde{\nu}$.

25. It also changes ν and $\nu\alpha\iota$ into $\mu\epsilon\nu$, dropping the junctive of the preceding diphthong; as,

$\tau\acute{\upsilon}\pi\tau\epsilon\iota$	} -ν,	$\tau\upsilon\pi\tau\acute{\epsilon}$	} -μεν.
$\tau\iota\mu\tilde{\eta}$		$\tau\iota\mu\tilde{\eta}$	
$\phi\iota\lambda\tilde{\eta}$ ¹⁵		$\phi\iota\lambda\tilde{\eta}$	
$\chi\rho\upsilon\sigma\omicron\upsilon$		$\chi\rho\upsilon\sigma\acute{o}$	
$\tau\epsilon\tau\upsilon\phi\acute{\epsilon}$	} -ναι,	$\tau\epsilon\tau\upsilon\phi\acute{\epsilon}$	}
$\tau\upsilon\phi\theta\tilde{\eta}$		$\tau\upsilon\phi\theta\tilde{\eta}$	
$\iota\sigma\tau\acute{\alpha}$		$\iota\sigma\tau\acute{\alpha}$	
$\delta\iota\delta\acute{o}$		$\delta\iota\delta\acute{o}$	
$\zeta\epsilon\upsilon\gamma\gamma\acute{\upsilon}$		$\zeta\epsilon\upsilon\gamma\gamma\acute{\upsilon}$	
$\theta\epsilon\tilde{\iota}$		$\theta\acute{\epsilon}$	
$\delta\omicron\upsilon$		$\delta\acute{o}$	

26. To this form it frequently annexes $\alpha\iota$ as, $\tau\upsilon\pi\tau\acute{\iota}\mu\eta\mu\epsilon\nu\alpha\iota$, $\phi\iota\lambda\acute{\eta}\mu\epsilon\nu\alpha\iota$, $\chi\rho\upsilon\sigma\acute{o}\mu\epsilon\nu\alpha\iota$,¹⁶ &c.

PARTICIPLES.

27. It inserts ι after α in the masculine and feminine participles; as, $\tau\acute{\upsilon}\psi\text{-}\alpha\iota\varsigma$, $\text{-}\alpha\iota\sigma\alpha$.

¹⁵ *Æolic* for $\phi\iota\lambda\iota\tilde{\nu}$.

¹⁶ Sometimes $\chi\rho\epsilon\nu\acute{o}\mu\epsilon\nu\alpha\iota$ after the *Æolic* manner of compensating of the subjunctive vowel of the diphthong. See *Æolic* dialect.

28. It changes *via* the feminine termination into *ουσα*, according to some grammarians; as, *μεμενακοῦσα*, *ἀνεστακοῦσα*, *ἐωρακοῦσα*, but they rather belong to *present* tenses formed from perfects. See Obs. 10.

WRITERS.

Archimedes, Timæus, Pythagoras, Pindar, Theocritus, Bion, Moschus, Callimachus, and the *tragedians* in the chorusses.

ÆOLIC DIALECT.

This dialect was used in *Bæotia, Lesbos, and Æolia* in *Asia Minor*. It is a branch of the *Doric*, and has some changes in common with it.

PROPERTIES.

I. *Change of the rough into the smooth breathing*; as, *ἄπτω*.

To compensate the loss of the aspirate it sometimes prefixes *β* to *φ*, when the next syllable begins with *ζ, κ, δ*, or *τ* as, *βρίζα, βράκος, βρόδον, βρήτωρ*. It sometimes prefixes *γ* to a vowel; as, *γέντο* for *έντο*, *Doric* for *έλτο*, by syncope for *έλετο*, which is by the *Ionic* dialect for *είλετο*.

II. *Change of letter or syllable*:

β	into	{	γ	γάλανος, γλέφαρον.
		{	μ	βάριτον.
δ	—	β	βλήρ, ¹ Βελφούς, βελφῖνες.	
ζ	—	σδ	² τράπεσδα, Σδεύς.	
θ	—	φ	φλίβω.	
ι	—	ρ	πέρρδοχος for περίοχος.	
μ	—	π	πέδα, ὄππατα, ἄλιππα for ἄλειμμα. See Rule IV.	
ν	—	σ	μεῖς, ³ νόις, ³ γελαῖς, ³ ὑψοίς. ³	
ξ	—	σκ	² σκένος, σκίφος.	
π	—	{	μ	ματεῖς, μαθοῦσα.
		{	φ	Φερσεφόνα.

¹ For δίλιαρ.

² An Æolic resolution of $\left\{ \begin{array}{l} \xi \\ \psi \end{array} \right.$ is $\left\{ \begin{array}{l} \delta\sigma \\ \pi\sigma' \end{array} \right.$ by metathesis $\left\{ \begin{array}{l} \sigma\delta \\ \sigma\pi \end{array} \right.$

³ Words that undergo a complicated change.

π	—	σσ	πέσσω, ὄσσω, νίσσω.
σ	—	{ ν	τετύφω
		{ ρ	οὔτορ, ἵππορ, πίσορ, ³ πόρ, σιόρ, ³ for οὔτος, ἵππος, πίθος, ποῦς, θεός.
τ	—	π	σπολήν, σπαλεῖς, πέμπε.
χ	—	φ	αὔφανα.
ψ	—	σπ ²	σπέλλιον, σπαλίδα.
		{ ε	λεγόμεθεν, φερόμεθεν, ν added.
		{ ο	μέμορθαι, ἔφθορθαι.
α	—	{ υ	σύρκας.
		{ αι	μέλαις, τάλαις, hence μέλαινα, τάλαινα.
ε	—	α	ὀπισθα.
η	—	{ αι	θναίσκω, μιμναίσκω, βλαιτή.
		{ ει	Ἀτρεΐες.
ι	—	η	νηλήτης, ἀκτὴν, Καφήσιος. ³
ο	—	{ ε	ἐδόντα, ἐδύνη.
		{ υ	ὄνυμα, ⁴ ὕσδων, ὕδυσσεύς.
υ	—	{ ου	θουγάτηρ, λιγουράν, οὔδωρ, κοῦμα, φοῦσα.
		{ η	νηός.
		{ ι	ἰψόθεν, ἵπαρ.
ω	—	{ α	διαπεινᾶμες.
		{ ο	ἔρος, G. -ον, γέλος, Acc. -ον.
α	—	αι	βοαῖς, γελαῖ.
ει	—	{ η	τύπτην, καλῆν.
		{ η ⁵	ῆπον.
ου	—	οι	μοῖσα, Κρέοισα, Μέδοισα, ὀρθοῖς. ³
διὰ	—	ζα	ζάβολος, ζαμενής.
μετὰ	—	πίδα	πιδ ⁷ Ἀχιλλεία, πεδέρχομαι, πεδάμειψαν, πεδέχω, πεδάφρων.

III. Prosthesis of

β before ρ instead of the aspirate ; as, βρυτήρ.

γ for the same purpose ; as, γέντο. Also in other words ; as, γνοεῖν, γνόφος, γνώ, γδούπον, whence ἐργιδουπος, II. η'. 411.

IV. Epenthesis. It transposes the letters in the syllable ρι, changing ι into ε and doubling ρ as, κόπρια, μέτριος, ἀλλότριος. Æolic, κόπερφα, μέτερφος, ἀλλότερφος.

Epenthesis of

α in the genitive plur. μουσαών.

ι in μέλαις, τάλαις participles in ας also of the ι subscript.

⁴ Γυνή and ὑμναιοί are of Æolic extraction, from γονή and ὑμνοῖν.

⁵ In the augment, according to Priscian.

ν after *α* · as, αὐάταν, αὐώς, ἀνήρ, αὐτὰρ, δαῦλος, ἔαυχεν, φαύσκω.

ν after *ο* · as, Οὐδύσσεια.

a consonant to compensate the loss of the aspirate; as, ἄμμες, ὕμμες.

a consonant when the vowel or diphthong preceding is shortened; as, κέννω, φθέρῳ, ἔμμα, ἐμμί, πενθέσσης, τίθεμμι, ἄλιππα.

σ in futures in λῶ, ρω.

θ in ἀλιβδύειν, ἔβασον.

V. Syncope of

γ in ὀλλός, ἱϋξ, φόρμιξ.

σ — μῶα, πᾶα.

ι — Ἀχαιος, πάλαος · also *ι* subscript; as, τύπτης.

ο — μύσα, βυλή, ἴλα.

υ — Ορανός, Συράκοσσαί.

VI. Paragoge of

ν to the accusative sing. of the 4th form of contracts; as, Αἰητῶν.

OBSERVATIONS.

DECLENSIONS.

1. It changes *ης* in the nominative of the 1st declension of nouns into *α* · as, ποιητὰ, κομήτα · and *ου* of the genitive sing. into *αο* · as, Ἑρμείαιο. It inserts *α* in the genitive plural of nouns of this declension; as, αἰχμητῶν, μουσῶν · and *ι* in the accusative plural of those in *α* and *η* · as, νύμφαις.

2. In the dative sing. of the 2d it omits the subscript; as, λόγῳ, and changes *ους* of the accusative plural into *οις*.

3. In the 1st form of the contracts it rejects *σ* from the vocative sing. in *ες* · as, Σώκρατε, Αἰμόθυε.

4. In the 4th form it makes the genitive sing. in *ως*, and the accusative in *ων* · as, G. αἰδ-ῶς, A. -ών.

It makes of genitive cases a new nominative of another declension from which it forms its cases; as, of γέροντος, the genitive, it makes a nominative, from which γερόντοις is the dative plural. So μελανοῦ from μέλανος, and τίος, G. τίου, D. τίω, &c. from the genitive τινός, which has sometimes the *ν* syncopated.

It changes *σ* into *ρ* in the genitive sing. and accusative plur. of nouns in *α* and *η* of the 1st declension, the nominative sing. of the 2d, the nominative and genitive sing. of the 3d,

the genitive and accusative sing. of the 1st form of the contracts, the genitive of the 2d form, and the accusative plur of all five; as, 1st, G. ἀρετᾶρ, A. ἀκοᾶρ. 2d, N. Τιμόθεος 3d, σκληροτήρ, G. χρώματορ. Plur. A. ὠδῖναρ. 1st form contracts, G. μίλειορ, A. κλίορ. 2d, G. πόλιορ.

VERBS.

5. It changes the *ει* of the 2d and 3d sing. of the present indicative active, and of the infinitive, into *η* as, τύπτ-ης, -ην.

6. It annexes *θα* to the 2d persons in *ης* as, ἦσθα, τύπτῃσθα.

7. It inserts *σ* in futures of the 4th conjugation in *λω*, *ρω* as, τέλσω, ὄρσω.

8. It changes *α* of the penultima of the perfect passive into *ο* in the infinitive; as, μέμορθαι, ἔφθορθαι.

9. It changes *ᾱν* and *οῦν* in the infinitive of contracts into *αις* and *οις* as, βοᾷς, χρυσοῖς.

10. It gives many contracts the form of verbs in *μι*, both with and without a reduplication; as, φίλημι, νίκημι, ἀλάλημι ἀπάχημι. hence the third plurals οἴκεντι, φίλεντι, Imperf. ἐφίλην and participles present, ποιεῖς, &c.

11. It changes *η*, in the present of verbs in *μι* from *αι* into *αι* from *εω* into *ε*, doubling *μ* as, γέλαιμι, γέλαις, γέλω &c. τίθεμμι, -ης, -ησι.

12. It often changes the short into the long vowel in these verbs; as, τίθ-ητον, -ημεν, τίθητι, ἵστηθι, δίδωθι, ἐτιθήμην.

13. In *φημι* it makes the 3d sing. φατῖ, and the 3d plural φαισί.

WRITERS.

Alcæus, Sappho.

BŒOTIC DIALECT.

Under the *Æolic* is comprehended the *Bæotic* dialect which has the following distinct peculiarities:

It changes

β	into	δ	ὀδελός
γ	—	β	βάνα ¹ for γυνή.

¹ The *η* which the *Doric* changes into *α*, the *Bæotic* does not change into *α* and, on the contrary, what the *Bæotic* changes into *α*, the *Doric* does not

κ	—	ξ	ἴξον, εἴξασι, ² Perf. Act.
σ	—	ξ	ἀπέκειξα.
α	—	{ ε ι	λερόμεθεν, ν added.
			τρίτεξαν.
ε	—	ι	ἰών.
η	—	ει	μεῖς, ¹ Θείδαθεν, τίθειμι, εἴρωες.
ω	—	οι	ῥοῖος.
αν	—	ασι	εἴξασι, ² 1st Aor. Act.
ασι	—	αν	τέτυφαν.

OBSERVATIONS.

VERBS.

1. It inserts *ου* in the 3d plural of the imperfect and both aorists indicative active.

Common.	Bæotic.
ἔτυπτον,	ἔτύπτοσαν.
ἔτυψαν,	ἔτύψασαν.
ἔτυπον.	ἔτύποσαν.

And in the imperfect of contracts ; as,

Common.	Bæotic.
ἐβόων,	ἐβοῶσαν.
ἐφίλουν,	ἐφιλοῦσαν.
ἐχρύσσουν,	ἐχρυσούσαν.

2. It sometimes makes the 3d plural of the 1st aorist in *ασι* as, ἐτύψασι.

3. It sometimes makes the 3d plural of the perfect in *αν* as, τέτυφαν, πέφρικαν.

4. It makes the 2d aorist imperative active in *ον* like the first ; as, τύπ-ον, -άτω.

5. In the optative active it changes *ε* of the 3d plural into *σα* as,

Common.	Bæotic.
τύπτοι	-σαν.
τύψαι } -εν,	
τύποι	

change into *α* as, ἡδὸν, Doric ἰδὸν, never *ιδὸν*, Bæotic *ἡρωις*, Bæotic *ἰρωις* but not *ἡρωις*, Doric. So Hort. Adonidia. Aldus. 1496. p. 209. But *ἡρωα* occurs in Pind. Pyth. Od. iii. v. 13.

² Some grammarians make this the perfect by changing *κ* into *ξ*, others the 1st aorist, by changing *αν* into *ασι*.

6. In the 3d plural of both the aorists passive, and of the imperfect and 2d aorist active of verbs in *μι*, it syncopates *σα*, shortening the preceding long vowel; as,

Common.	Ææotic.
ἐτύφθησαν,	ἔτυφθεν.
ἐτύπησαν,	ἔτυπεν.
ἴστασαν,	ἴσταν.
ἐτίθεσαν,	ἔτιθεν.
ἐδίδοσαν,	ἔδιδον.
ἔστησαν,	ἔσταν.

7. It changes *η*, in the penultima of verbs in *μι* from *εω*, into *αι* and uses the *Ionic* reduplication; as, *τέθειμαι, πεφίλειμι*.

No WRITERS extant; nor would this dialect have been known, nor the *Cretan, Spartan, Macedonian, Tarentine, Pamphylian*, and others, had not writers occasionally introduced them; as, in *Aristophanes* we find a *Ææotian* woman speaking in her own dialect.

Superadded to the use of all the dialects and figures of orthography and prosody, the POETS have a few peculiarities:

I. They make nouns indeclinable by adding *φι* to the nominative of parisyllabic nouns, and to the genitive of imparisyllabics, rejecting *ν* and *σ* from the terminations; as, *αὐτόφι, δακρυόφι, κοτυληδονόφι*, for *αὐτός, δάκρυον, κοτυληδών, -όνος*. Neuters of the 1st form of the contracts reject *ο* only from the genitive; as, *ὄρεος, ὄρεσφι*. To the Attic genitive in *ω* they add *ο*: as, *Ἰ. Μίνωο* for *Μίνω*.

II. They form the dative plural from the singular by changing *ι* into *ει* or *εσσι*: as, *ἡρώϊ, ἡρώεσι* or *ἡρώεσσι*: and change *οιν* into *οῖν* in the dative dual.

III. In verbs they insert *α* before *α* contracted, and *ω* before *ω*, if the penultima be long; but *ο* before *ω*, if the penultima be short. Thus *βοάεις, βοᾷς*,—Poet. *βοᾷς* *πηδάω, πηδῶ*,—Poet. *πηδῶω*.¹ *βοάω, βοῶ*,—Poet. *βοόω*.

IV. They redouble letters to make a short syllable long by position; as, *ἐτέλεσσα* for *ἐτέλεσα*, 1st aorist active: and also

¹ Hence 2d aor. act. subjunctive, *δάω, -ης, -ῃ. -ωται, -εται. -αμεν, -ασι, -ασι*.

change the quantity of vowels by inserting *i* to form a diphthong; as, *ἰμέο Ionicè, ἰμεῖο poëticè*; and by changing *ω* into *ο* as, *τύπτομεν* for *τύπτωμεν*, subjunctive active.

-V. They change *barytons* into verbs in *μι* as, *ἔχημι, βρέθημι*, from *ἔχω, βρίθω*.

VI. From regular verbs in *ω* are formed by the poets verbs defective in *αθω, εθω, ιω, ησσω, ηω, οιαω, ουω, ξω, σγω, σθω, σκω, σπω, σω, υθω, υσσω, ωσω, ωθω, ωω*.

DIALECTS OF THE PRONOUNS.

Ἐγώ.

Singular.

	Ionic.	Doric.	Æolic.	Poetic.
N.	_____	$\left\{ \begin{array}{l} \text{ἐγώνη} \\ \text{ἐγών} \\ \text{ἐγώνγα} \\ \text{ἐγώγα} \end{array} \right.$	$\begin{array}{l} \text{Bæotic.} \\ \text{ἔγων} \text{ ἰὼ} \\ \text{ἰώγα} \\ \text{ἰώνγα} \end{array}$	_____
G.	$\left\{ \begin{array}{l} \text{ἐμοῖο} \\ \text{ἐμέο} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ἐμεῦ} \\ \text{μεῦ} \end{array} \right.$	ἐμεῦ	$\left\{ \begin{array}{l} \text{ἐμεῖο.} \\ \text{ἐμέοθεν.} \\ \text{ἐμέθεν.} \end{array} \right.$
D.	_____	ἐμῖν	_____	_____
A.	_____	$\left\{ \begin{array}{l} \text{ἄμῃ} \\ \text{ἄμμε} \end{array} \right.$	_____	_____

Dual.

N. A.	_____	ἄμμε	ἄμμε	νωῖ.
G. D.	_____	_____	_____	νωῖν.

Plural.

N.	ἡμεῖς	$\left\{ \begin{array}{l} \text{ἄμες} \\ \text{ἄμμες} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ἄμες} \\ \text{ἄμμες} \end{array} \right.$	_____
G.	ἡμεῶν	$\left\{ \begin{array}{l} \text{ἄμῶν} \\ \text{ἄμέων} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ἄμμων} \\ \text{ἄμμέων} \end{array} \right.$	ἡμεῶν.
D.	_____	ἄμῖν	$\left\{ \begin{array}{l} \text{ἄμῖν} \\ \text{ἄμμιν} \\ \text{ἄμμι} \end{array} \right.$	_____
A.	ἡμέας	$\left\{ \begin{array}{l} \text{ἄμᾶς} \\ \text{ἄμῃ} \\ \text{ἄμμε} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ἄμμας} \\ \text{ἄμῃ} \\ \text{ἄμμε} \end{array} \right.$	_____

DIALECTS OF THE PRONOUNS.

Σύ.

Singular.

	Ionic.	Doric.	Æolic.	1
N.	_____	{ τὸν τύγα τύνη	_____	—
G.	{ σοῖο σέο.	{ σεῦ τεῦ τεοῖο	{ σεῦ τεῦ	{ σεῖ σεῖ σέο σέο
D.	_____	τοῖ, τὶν, τεῖν	_____	{ τὶν τεῖ
A.	_____	{ τὲ τὸν	_____	—

Dual.

N. A.	_____	ὑμμε	ὑμμε	—
G. D.	_____	_____	_____	—

Plural.

N.	ὑμέες	{ ὑμῆς ὑμμες	ὑμμες	ὑμῖ
G.	ὑμέων	_____	{ ὑμῶν ὑμμέων	ὑμῖ
D.	_____	{ ὑμῖν ὑμμι	{ ὑμῖν ὑμμι	—
A.	ὑμέας	{ ὑμῶς ὑμμε ὑμέ	{ ὑμῶς ὑμμε	—

Οὔ.

Singular.

G.	εῖο	εῦ	εῦ	{ εἰο. εἰοθ εἰθε
D.	εἰοῖ	_____	_____	—
A.	εἰε	{ μὶν ¹ νὶν	_____	—

¹ μὶν and νὶν are both singular and plural, and of all genders. dialect, Obs. 8.

Dual.				
N. A.	Ionic.	Doric.	Æolic.	Poetic. σφέε.
Plural.				
N.	σφέες	σφές	_____	σφεῖες.
G.	σφέων	_____	_____	σφέων.
D.	σφι	φιν	_____	{ σφι.
A.	σφέας	ψι	_____	{ σφιν.
				σφέ.

ARTICLE.²

Singular.

N.	_____	ᾶ	_____	_____
G.	τέω	τῶ, τᾶς	τᾶρ	τοῖο.
D.	τέω	τῶ, τᾶ	_____	_____
A.	_____	τᾶν	_____	_____

Dual.

N. A.	_____	_____	_____	_____
G. D.	_____	_____	_____	τοῖιν.

Plural.

N.	_____	τοὶ, ταὶ	_____	_____
G.	τέων	τᾶν	τάων	_____
D.	{ τοῖσι, τῆς	_____	_____	τοῖσδεσι &
A.	{ τεοῖσι, τῆσι	_____	_____	τοῖσδεσσι.
		τῶς	τῶρ, τὰρ	_____
		τοῖς		

The dialects, which by some are annexed to the relative ὅς, by others to the relative ὅστις, belong properly to ὅτος, used for ὅστις.

From ὅτος comes regularly the Gen. ὅτου, I. ὅτεω, D. ὅτεν, P. ὅτιεν, ὅτιεο, Dat. ὅτω, I. ὅτεω, P. ὅτιεω, Plur. Gen. ὅτων, I. ὅτεων, Dat. ὅτοις, I. ὀτέοις, ὀτέοισι. ἄσσα and ἄττα are used by the Attics for ἅτινα.

² To every case of the article the Attics add the particles δι and γι. also γι to the pronouns ἐγώ, σὺ, &c.

DIALECTS OF THE VERB SUBSTANTIVE εἶμι.

INDICATIVE MODE.

Present Tense.

	Sing.			Dual.		Plur.		
	1	2	3	2	3	1	2	3
I.	—	—	—	—	—	εἶμιν	—	{ ἔασσι. εἴασσι.
D.	εἶμι	—	ἐντί	—	—	{ οἶμεις εἶμιν	—	{ ἐντί. ἔοντι.
P.	—	ἔσσι	—	—	—	—	—	ἔασσι.

Imperfect Tense.

A.	ἦ	ἦσθα	ἦν	ἦστον	ἦσθην	—	ἦτε	—
I.	{ ἔρα ἔσκον	ἦς	{ ἔην ἔσκε	—	—	—	ἔατε	{ ἔσαν. ἔσκον.
D.	—	—	ἦς	—	—	{ ἦσθην ἦμεν	—	ἦν.
P.	ἦα	ἔησθα	ἔην	—	—	—	—	ἔσσαν.

Future.

A.	—	ἔσει	—	—	—	—	—	—
I.	—	ἔσειαι	—	—	—	—	—	—
D.	—	ἔσση	{ ἔσειται ἔσσειται	—	—	{ ἔσσόμεθα, ἔσσούνται.	—	—
P.	ἔσσομαι	{ ἔσση ἔσσειαι	ἔσσειται	—	—	ἔσσόμεθα ἔσσονται.	—	—

IMPERATIVE MODE.

Present Tense.

A.	—	—	—	—	—	{ ἔστων. ¹ ἔσέσθων.
D.	—	ἦτω	—	—	—	—
P.	ἔσσο	—	—	—	—	—

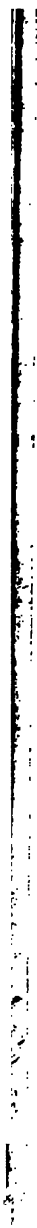
OPTATIVE MODE.

Present Tense.

A.	—	—	—	—	—	εἴμεν	εἴτε	εἴεν. ²
P.	—	ἔοις	ἔοι	—	—	—	—	—

¹ See *en* syncopated in the *Attic* dialect, Obs. 27.² See *n* syncopated in the *Attic* dialect, Obs. 27.





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